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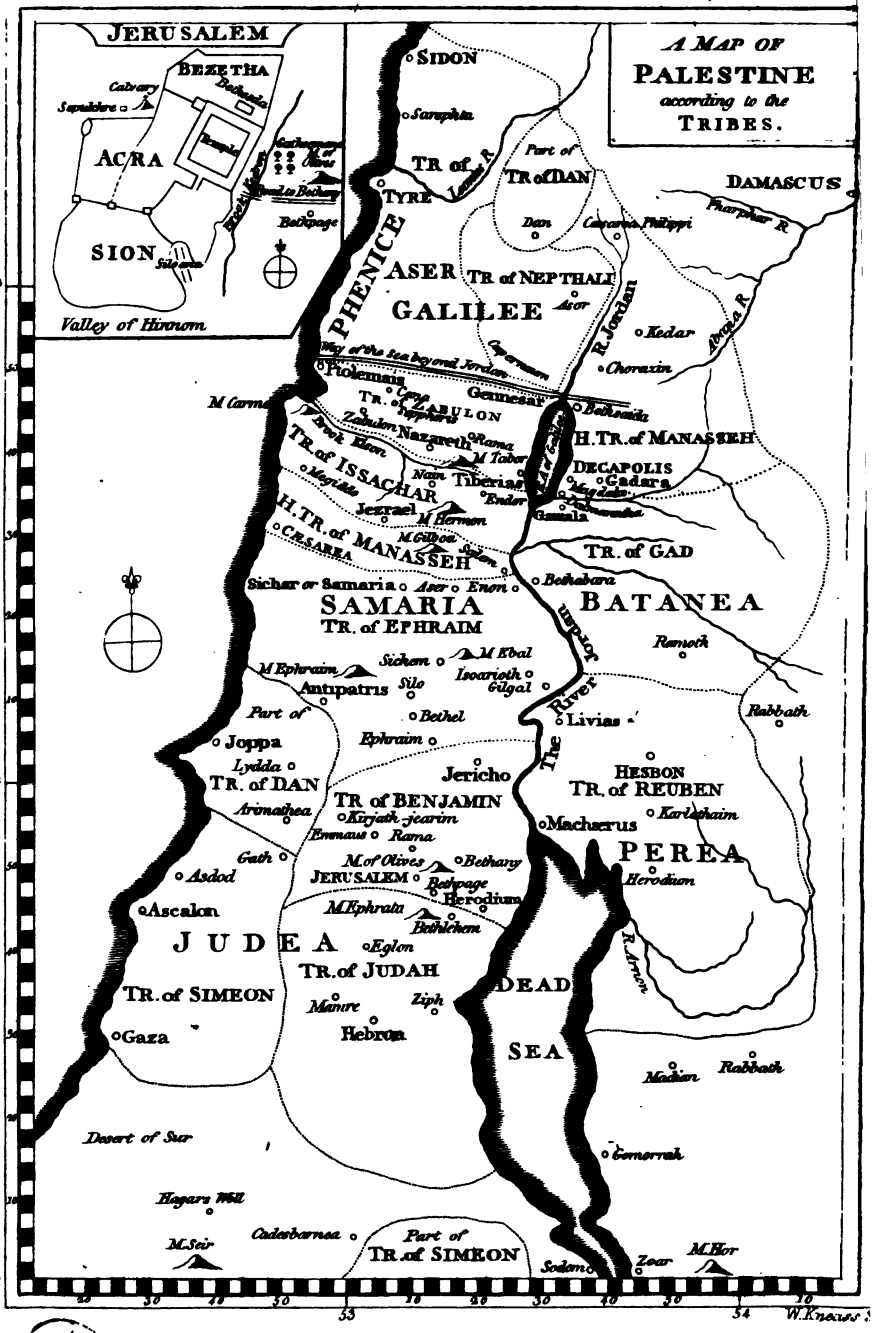
A MAP OF
PALESTINE
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JERUSALEM
BEZETHA
Calvary
Sepulchre
Bethesda
Temple
ACRA
SION
Silo
Valley of Hinnom
Gathsemane
Mt of Olives
Road to Bethany
Bethpage
SIDON
Sarephta
TR of
TYRE
Part of
TR of DAN
DAMASCUS
Pharphar R
Dan
Cæsarea Philippi
PHENICE
ASER
TR of NEPTHALI
GALILEE
Asor
R. Jordan
Kedar
Abana R
Chorazin
Way of the sea beyond Jordan
Capernaum
Ptolemais
Gennesar
Bethsaida
M Carmel
TR. of ZABULON
Zabulon
Nazareth
Rama
M Tabor
H.TR. of MANASSEH
DECAPOLIS
Gadara
Magdala
Gamala
TR. of ISSACHAR
Nain
Tiberias
Endor
Jezrael
M Hermon
H.TR. of MANASSEH
CÆSAREA
M Gilboa
Salem
TR. of GAD
Sichar or Samaria
Aser
Enon
Bethabara
SAMARIA
TR. of EPHRAIM
BATANEA
Jordan
Ramoth
Sichem
M Ebal
M Ephraim
Antipatris
Silo
Isoarioth
Gilgal
Part of
Bethel
Livias
Rabbath
Joppa
Ephraim
The River
Lydda
TR. of DAN
Jericho
HESBON
TR. of REUBEN
Arimathea
TR of BENJAMIN
Kirjath-jearim
Karlathaim
Emmaus
Rama
Machærus
Gath
M. of Olives
Bethany
PEREA
Asdod
JERUSALEM
Bethpage
Herodium
Herodium
Ascalon
M. Ephrata
Bethlehem
JUDEA
Eglon
R. Arnon
TR. of JUDAH
DEAD
TR. of SIMEON
Mamre
Ziph
Gaza
Hebron
SEA
Madian
Rabbath
Desert of Sur
Gomorrah
Hagars Well
Cadesbarnea
Part of
TR. of SIMEON
M. Seir
Sodom
Zoar
M. Hor
W. Kneass

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AN

ENGLISH HARMONY

OF

THE FOUR EVANGELISTS,

GENERALLY

DISPOSED AFTER THE MANNER OF THE GREEK

OF

WILLIAM NEWCOME,

ARCHBISHOP OF ARMAGH:

WITH A MAP OF PALESTINE, DIVIDED ACCORDING TO THE TWELVE TRIBES,

EXPLANATORY NOTES, AND INDEXES.

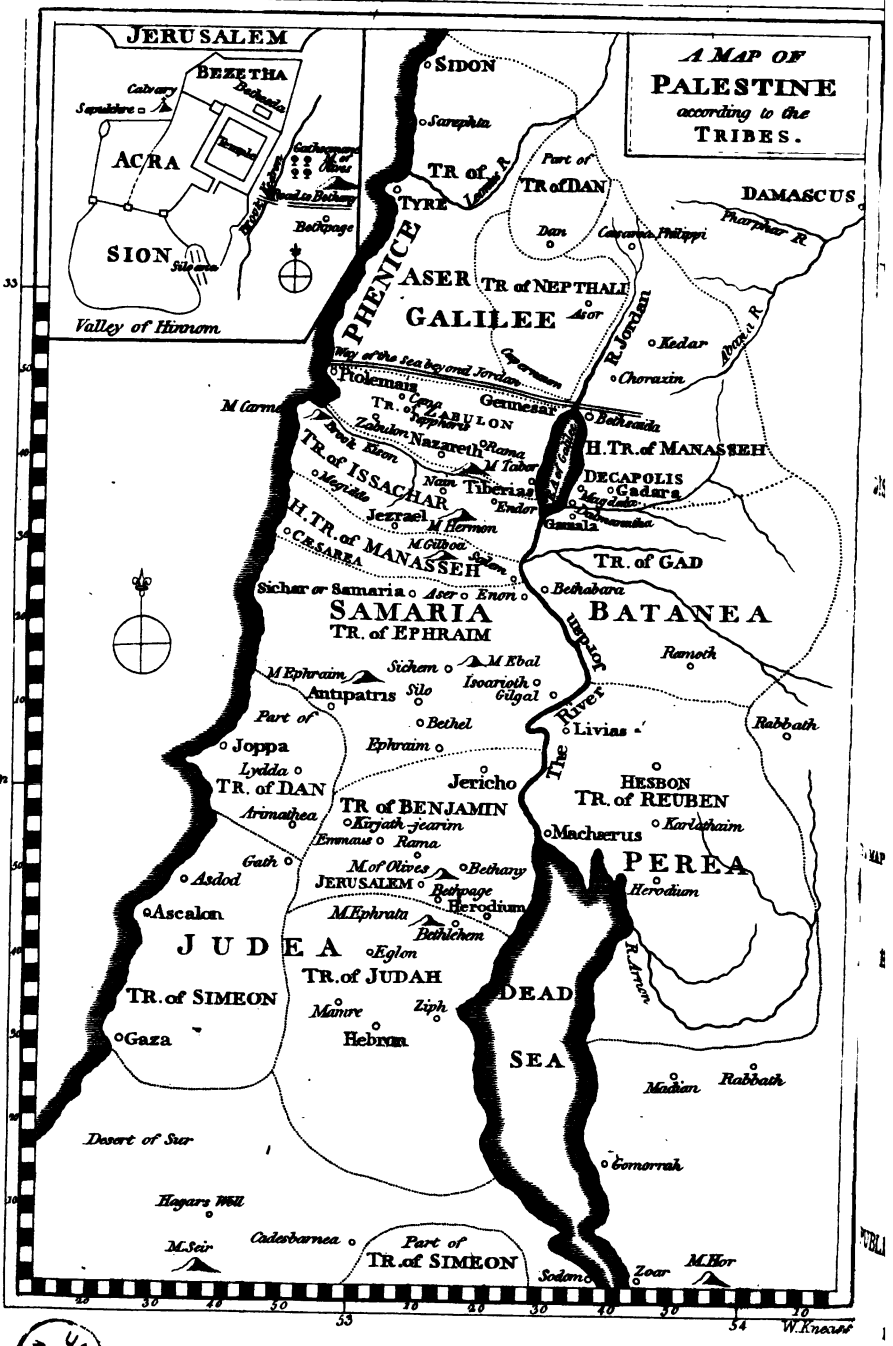
PHILADELPHIA:

PUBLISHED BY KIMBER AND CONRAD,

NO. 93, MARKET-STREET.

Brown & Merritt, Printers, No. 24, Church-alley.

1809.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Caesarea Philippi
TR of NEPHTHALI
GALILEE
Asor
R. Jordan
Kedar
Abana R.
Choraxin
Ptolemais
Gennesar
Bethsaida
M Carmel
TR. of ZABULON
Nazareth
Rama
H.TR. of MANASSEH
TR. of ISSACHAR
M Tabor
Nain
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Kirjath-jearim
Machaerus
Karlaharim
Emmaus
Rama
M of Olives
Bethany
PEREA
Gath
Asdod
JERUSALEM
Bethpage
Herodium
Ascalon
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PREFACE.

PREFATORY remarks on this publication are perhaps scarcely requisite. It may suffice to point out the utility of Harmonies in general, and to make a few additional observations on this Harmony. Their uses are considerable in various respects. By placing the narrations of similar circumstances, as related by the several Evangelists, in opposite columns, their deviations or additions are more readily observed, and more easily compared. Thus arranged, obscure passages are frequently illustrated by the suggestion of a seemingly indifferent circumstance, and the deficiencies of one Evangelist are supplied by the more ample detail of another: by which means a full and connected history of our Saviour is framed; and the distinct phraseology and idiom of each of these sacred writers is more conspicuously displayed. It may also thus be observed, that John's gospel, as appears from his numerous additions and omissions, was intended as a sequel to the others and written after them; and that Mark, as is proved by his insertion of new matter, did not merely epitomise the gospel of Matthew.

The most serious objection to this mode of distributing the gospel history is, that by contrasting the minute particulars of a general relation of circumstances, a partial disagreement or seeming inconsistency is in various instances observed. These difficulties are generally explained and obviated by the notes at the end of this work. Some may possibly have escaped the notice of the editor; others he has left in the state they were found, from a fear of attempting to illustrate by conjecture, the records of the most interesting and important work ever delivered to mankind. Many sufficient reasons might be advanced why these occur, but as he finds it impossible to enter into an investigation comprehending so great an extent of inquiry, within the limits which he has prescribed for this preface, he contents himself with quoting the judgment of the learned prelate whose plan he professes to follow. "The result of my thoughts and inquiries is, that every genuine proposition in scripture, whether doctrinal or historical, contains a truth when it is rightly understood; that the Evangelists conceived alike of the facts related by them, but sometimes place them in different lights, and make a selection from different circumstances accompanying them, and that their seeming variations would instantly vanish were the history known to us in its precise order and in all its circumstances."* A testimony, also, to the genuineness of the gospel history arises from trifling incongruities which are observed by means of a Harmony; namely, that the Evangelists did not write in concert. "Truth," said a late writer, "like honesty, often neglects appearances: hypocrisy and imposture are always guarded.

* Newcome's Preface to his Greek Harmony.

And, as from these seeming discordancies in their accounts, we may conclude they did not write in concert; so, from their agreeing in the principal and most material facts, we may infer that they wrote after the truth."*

The duration of our Saviour's ministry, whether it extended to three years or longer, or only one year, has been a question of much controversy; the former opinion is adopted by Newcome, and is implicitly followed in this Harmony, as is also his division of time. Those who wish to consult controversial writings on the former of these subjects, may peruse the printed correspondence between Newcome and Priestly, and Mann's Dissertations on the time of the birth and death of Christ.

Though the exact reference of notes and quotations to their respective writers, is generally omitted, the editor is not aware that any are wrested from the sense which the authors intended they should convey. Several trifling alterations, unnecessary to be enumerated, have been adopted in the disposition of the text, and it is hoped, generally, to advantage.

* West's Observations on the Resurrection, Sec. 25.

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PART I.

THE EVANGELICAL HISTORY

BEFORE

JESUS'S PUBLIC MINISTRY,

CONTAINING

THE SPACE OF THIRTY YEARS AND SIX MONTHS.

MATTHEW. MARK. LUKE. JOHN.

§ 1. *St. Luke's Preface.*

CHAP. I.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

MATTHEW. MARK. LUKE. JOHN.

§ 2. *St. John's Preface.*

CHAP. I.

In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

MATTHEW. MARK. LUKE. JOHN.

CHAP I.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.

§ 3. *The conception of Elisabeth.*

CHAP I.

5 There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

MATTHEW. MARK. LUKE. JOHN.

CHAP. I.

8 * And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness: and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know

* Place.... Jerusalem. The Temple.

CHAP. I.

this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.*

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on *me*, to take away my reproach among men.

§ 4. *The salutation of Mary.*

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, † ‡

27 To a virgin espoused to a man, whose name was Joseph,

* Place..... A city in the mountainous parts of Judea.
† Time..... Nine months before the birth of Jesus.
‡ Place..... Nazareth.

CAAP. I.

of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And behold, thy cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be

it unto me according to thy word. And the angel departed from her.

§ 5. *Mary visits Elisabeth.*

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Judea;*

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

* Place.... A city in the mountainous parts of Judea.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy.

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

§ 6. *John the Baptist is born.*

57 Now Elisabeth's full time came, that she should be delivered: and she brought forth a son.*

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

* Time...Six months before the birth of Christ.

CHAP. I.

62 And they made signs to his father how he would have him called.

63 And he asked for a writing table, and wrote, saying, his name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us, in the house of his servant David.

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear,

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. I.		CHAP. I.	
		75 In holiness and righteousness before him, all the days of our life.	
		76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;	
		77 To give knowledge of salvation unto his people, by the remission of their sins.	
		78 Through the tender mercy of our God whereby the day-spring from on high hath visited us,	
		79 To give light to them that sit in darkness, and *in* the shadow of death, to guide our feet into the way of peace.	
§ 7. *An angel appears to Joseph.*			
18 ¶ Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*			
19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.			

* Place.....Nazareth.

MATTHEW. MARK. LUKE. JOHN.

CHAP. I.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife.

25 And knew her not till she had

CHAP. II.

§ 8. *The Birth of Jesus.*

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. I.		CHAP. II.	
		2 *And* this taxing was first made when Cyrenius was governor of Syria.	
		3 And all went to be taxed, every one into his own city.	
		4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; *(because he was of the house and lineage of David;)	
		5 To be taxed with Mary his espoused wife being great with child.	
		6 So it was, that while they were there, the days were accomplished that she should be delivered.	
brought forth her first-born son.		7 And she brought forth her first-born son,† and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.	

* Place....Bethlehem. | † Time....Jesus is born Oct. 1.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP I.		CHAP. III.	
§ 9 *The Genealogy of Jesus.*			
THE book of the generation of Jesus Christ, the Son of David, the Son of Abraham.		of GOD, v. 38	
		1 of Adam,	
		2 of Seth,	
		3 of Enos,	
		4 of Cainan, v. 37	
		5 of Maleleel,	
		6 of Jared,	
		7 of Enoch,	
		8 of Mathusala,	
		9 of Lamech, v. 36	
		10 of Noe,	
		11 of Sem,	
		12 of Arphaxad,	
		13 of Cainan,	
		14 of Sala, v. 35	
		15 of Heber,	
		16 of Phalec,	
		17 of Ragau,	
		18 of Saruch,	
		19 of Nachor, v. 34	
		20 of Thara	
2 ABRAHAM begat Isaac;		21 of ABRAHAM	
Isaac begat Jacob;		22 of Isaac,	
Jacob begat Judas and his brethren;		23 of Jacob,	
3 And Judas begat Phares, and Zara of Thamar;		24 of Juda, v. 33	
Phares begat Esrom:		25 of Phares,	
Esrom begat Aram;		26 of Esrom,	
4 And Aram begat Aminadab;		27 of Aram,	
Aminadab begat Naasson;		28 of Aminadab, v. 32	
Naasson begat Salmon;		29 of Naasson,	
5 Salmon begat Booz of Rachab;		30 of Salmon,	
		31 of Booz,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. I.		CHAP. III.	
Booz begat Obed, of Ruth;		32 of Obed,	
And Obed begat Jesse;		33 of Jesse,	
6 And Jesse begat DAVID the king;		34 of DAVID, v. 31	
David the king begat Solomon of her *that had been the wife* of Urias;		35 of Nathan,	
7 Solomon begat Roboam;		36 of Mattatha,	
Roboam begat Abia;		37 of Menan,	
Abia begat Asa;		38 of Melea,	
Asa begat Josaphat;		39 of Eliakim, v. 03	
8 Josaphat begat Joram;		40 of Jonan,	
Joram begat (*Ochozias;*		41 of Joseph,	
Ochozias begat Jonan;		42 of Juda,	
Jonan begat Amasias;		43 of Simeon,	
Amasias begat) Ozias;		44 of Levi, v. 29	
9 Ozias begat Joatham;		45 of Matthat,	
Joatham begat Achaz;		46 of Jorim,	
Achaz begat Ezekias;		47 of Eliezer,	
10 Ezekias begat Manasses;		48 of Jose,	
Manasses begat Amon;		49 of Er, v. 28	
Amon begat Josias;		50 of Elmodam,	
11 Josias (*begat Joachim;*		51 of Cosam,	
Joachim) begat Jechonias and his brethren, about the time they were carried away to Babylon;		52 of Addi,	
—— —— 53 ——		53 of Melchi,	
—— —— 54 ——		54 of Neri, v. 27	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. I.		CHAP. III.	
12 And after they were brought to Babylon, Jechonias begat			
Salathiel;		55 of Salathiel,	
Salathiel begat Zorobabel;		56 of Zorobabel,	
13 Zorobabel begat Abiud;		57 of Rhesa,	
Abiud begat Eliakim;		58 of Joanna,	
Eliakim begat Azor;		59 of Juda,	v. 26
14 Azor begat Sadoc:		60 of Joseph,	
Sadoc begat Achim;		61 of Simei,	
Achim begat Eliud;		62 of Mattathias,	
15 Eliud begat Eleazar;		63 of Maath,	
—— —— 64 ——		64 of Nagge,	v. 25
—— —— 65 ——		65 of Esli,	
—— —— 66 ——		66 of Naum,	
—— —— 67 ——		67 of Amos,	
—— —— 68 ——		68 of Mattathias,	
—— —— 69 ——		69 of Joseph,	v. 24
—— —— 70 ——		70 of Janna,	
Eleazer begat Matthan;		71 of Melchi,	
—— —— 72 ——		72 of Levi,	
—— —— 73 ——		73 of Matthat,	
Matthan begat Jacob;		74 of Heli,	v. 23
16 And Jacob begat Joseph, the husband of Mary, of whom was born JESUS, who is called Christ.		75 of Joseph, 76 JESUS.	
17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.			

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

§ 10. *An Angel appears to the Shepherds; who visit Jesus.*

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*†

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the

* Time....A. D. 1. | † Place....Near Bethlehem.

MATTHEW. MARK. LUKE. JOHN.

CHAP. I. CHAP. II.

saying which was told them concerning this child.

18 And all they that heard *it*, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

§ 11. *The Circumcision of Jesus.*

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.*†

25 And he called his name JESUS.

§ 12. *The Presentation of Jesus in the Temple.*

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord.‡‖

* Time....Jesus is eight days old. | † Place....Bethlehem.
‡ Time....Jesus is forty days old. | ‖ Place....Jerusalem.

CHAP II.

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph, and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them and said unto Mary his mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

MATTHEW. MARK. LUKE. JOHN.

CHAP. II. CHAP. II.

35 (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

§ 13. *The Magi. Jesus's Flight into Egypt. Herod's Cruelty. Jesus's return.*

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, *†

2 Saying, where is he that is born King of the Jews; for we have seen his star in

* Time....A. D. 1. † Place....Jerusalem.

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born?

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child: and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 * ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they pre-

* Place....Bethlehem.

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

sented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt.*

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 † ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem,‡ and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

* Place....Egypt. | † Time....A. D. 2. | ‡ Place....Bethlehem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. II.		CHAP. II.	
19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. 21 And he arose, and took the young child, and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: Notwithstanding, being warned of God in a dream,			
he turned aside into the parts of Galilee. 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.		39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.*	

* Place....Nazareth.

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

§ 14. *Jesus goes to the Passover when he is twelve years of age.*

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old,* they went up to Jerusalem,† after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him, were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me;

* Time A. D. 12. | † Place....Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN
CHAP. III.	CHAP. I.	CHAP. II.	
		wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth,† and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.	
		§ 15. *Of John the Baptist, and his Ministry.*	
		C. I. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel,	
	The beginning of the gospel of Jesus Christ, the Son of God;		
In those days,*		C. III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor	

* Place...Nazareth. | † Time...A. D. 29.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. III.	CHAP. I.	CHAP. III.	
		of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came	
came John the Baptist, preaching in the wilderness of Judea,	4 John did baptise in the wilderness	unto John, the son of Zacharias, in the wilderness.*	
		3 And he came into all the country about Jordan,†	
2 And saying, repent ye,	and preach the baptism of repentance, for the remission of sins.	preaching the baptism of repentance, for the remission of sins;	
for the kingdom of heaven is at hand.			
3 For this is he that was spoken of by the prophet Esaias, saying,	2 As it is written in the prophets;	4 As it is written in the book of the words of Esaias the prophet, saying,	
	Behold, I send my messenger before thy face, which shall prepare thy way before thee.		
The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	
		5 Every valley shall be filled, and every mountain and	

* Place....The desert of Judea. | † Place....The regions near Jordan.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. III.	CHAP. I.	CHAP III.	
		hill shall be brought low: and the crooked shall be made straight, and the rough ways *shall be* made smooth; 6 And all flesh shall see the salvation of God.	
4 And this same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.	6 And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey;		
5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,	5 And there went out unto him all the land of Judea, and they of Jerusalem,		
6 And were baptised of him in Jordan, confessing their sins.	and were all baptised of him in the river of Jordan, confessing their sins.		
7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,		7 Then said he to the multitude that came forth to be baptised of him,	
O generation of vipers, who hath warned you to flee from the wrath to come.		O generation of vipers, who hath warned you to flee from the wrath to come.	
8 Bring forth therefore fruits meet for repentance;		8 Bring forth therefore fruits worthy of repentance,	
9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones		and begin not to say within yourselves, We have Abraham to *our* father; for I say unto you, that God is able of these stones	

MATTHEW. MARK. LUKE. JOHN.

CHAP. III.

to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forthgood fruit, is hewn down, and cast into the fire.

CHAP. III.

to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees; every tree therefore that bringeth not forthgood fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall wedo then?

11 He answereth and saith unto them, Hethat hath two coats, let him impart to him that hath none; and he that hath meat,let him do likewise.

12 Then came also publicans to be baptised, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not:

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. III.	CHAP I.	CHAP. III.	
	7 And preached, saying,	16 John answered, saying unto *them* all,	
11 I indeed baptise you with water unto repentance;	8 I indeed have baptised you with water:	I indeed baptise you with water;	
but he that cometh after me is mightier than I,	there cometh one mightier than I after me,	but one mightier than I cometh,	
whose shoes I am not worthy to bear:	the latchet of whose shoes I am not worthy to stoop down and unloose;	the latchet of whose shoes I am not worthy to unloose:	
he shall baptise you with the Holy Ghost, and *with* fire;	he shall baptise you with the Holy Ghost.	he shall baptise you with the Holy Ghost, and with fire.	
12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.		17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.	

THE END OF PART I.

PART II.

THE TRANSACTIONS OF ABOUT SIX MONTHS, FROM JESUS'S BAPTISM UNTIL THE BEGINNING OF THE ENSUING PASSOVER.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. III.	CHAP. I.	CHAP. III.	
§ 16. *The Baptism of Jesus.*			
	9 And	21 Now when all the people were baptised,	
	it came to pass in those days,	it came to pass	
13 ¶ Then cometh Jesus from Galilee*	that Jesus came from Nazareth of Galilee,	that Jesus	
to Jordan unto John, to be baptised of him.			
14 But John forbad him, saying, I have need to be baptised of thee, & comest thou to me?			
15 And Jesus answering, said unto him, suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.			
	and was baptised of John in Jordan.†	also being baptised	
16 And Jesus when he was baptised, went up straightway	10 And straightway, coming up,		
out of the water: and	out of the water	and praying,	
lo, the heavens were opened unto him, and he saw the Spirit of God	he saw the heavens opened, and the Spirit like a dove	the heaven was opened. 22 And the Holy Ghost de-	

* Time....A. D. 30. The first of his ministry. | † Place....Jordan.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. III.	CHAP. I.	CHAP. III.	
descending like a dove, and lighting upon him.	descending upon him.	scended in a bodily shape, like a dove upon him,	
17 and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.	11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.	and a voice came from heaven which said Thou art my beloved Son, in thee I am well pleased.	
		23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph; pa. 15.*	
§ 17. *The Temptation of Jesus.*		CHAP. IV.	
CHAP IV.		And Jesus being full of the Holy Ghost, returned from Jordan,	
Then was Jesus led up of the spirit into the wilderness,	12 And immediately the spirit driveth him into the wilderness.	and was led by the spirit into the wilderness,†	
	13 And he was there in the wilderness		
to be tempted of the devil,	forty days tempted of Satan: and was with the wild beasts;	2 Being forty days tempted of the devil.	
2 And when he had fasted forty days and forty nights,		And in those days he did eat nothing: and when they were ended,	
he was afterward an hungered.		he afterward hungered.	
3 And when the tempter came to him, he said,		3 And the devil said unto him,	

* Time....A. D. 30. | † Place....The Desert.

MATTHEW. MARK. LUKE. JOHN.

CHAP. IV.

If thou be the Son of God, command that these stones be made bread.

4 But he answered and said,

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple;

6 And saith unto him, If thou be the Son of God, cast thyself down:
for it is written, He shall give his angels chargeconcerning thee

And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world,
and the glory of them;

9 And saith unto him, All these things

CHAP. IV.

If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying,

it is written, That man shall not live by bread alone, but by every word

of God.

9 And he brought him

to Jerusalem,* and set him on a pinnacle of the temple;

and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee: to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

5 And the devil taking him up into an high mountain, † shewed unto him all the kingdoms of the world,

in a moment.

6 And the devil said unto him, All this

* Place...Jerusalem. The Temple. | † An exceeding high Mountain.

MATTHEW. CHAP. IV.	MARK. CHAP. I.	LUKE. CHAP. IV.	JOHN. CHAP. I.
will I give thee,		power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it.	
If thou wilt fall down and worship me.		7 If thou therefore wilt worship me, all shall be thine.	
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.		8 And Jesus answered and said, unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	
11 Then the devil leaveth him		13 And when the devil had ended all the temptation, he departed from him for a season.	
and behold, angels came and ministered unto him.	and the angels ministered unto him.		

§ 18. *The Testimony of John the Baptist to Jesus; and its Effects.*

19¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?*

* Place.....Bethabara.

MATTHEW. MARK. LUKE. JOHN.

CHAP. I.

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that prophet? and he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptisest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptise with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptising.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptising with water.

MATTHEW. MARK. LUKE. JOHN.

CHAP. I

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus, as he walked, he saith, Behold, the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? they said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the Son of Jona: thou shalt be

MATTHEW. MARK. LUKE. JOHN.

CHAP. I.

called Cephas, which is by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come, and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the king of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

§ 19. *The Marriage Feast at Cana.*

AND the third day there was a marriage in Cana* of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

3 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus said unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: but the servants which drew the water knew; the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and

* Place....Cana.

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum,* he, and his mother, and his brethren, and his disciples: and they continued there not many days.

THE END OF PART II.

* Place...Capernaum.

PART III.

THE TRANSACTIONS OF TWELVE MONTHS FROM THE BEGINNING OF THE FIRST PASSOVER.

MATTHEW. MARK. LUKE. JOHN.

CHAP. II.

§ 20. *Jesus goes to Jerusalem at the Passover, and casts the Traders out of the Temple.*

13 ¶ And the Jews' passover* was at hand, and Jesus went up to Jerusalem,†

14 And found in the temple those that sold oxen and sheep, and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords; he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

* Time....The first Passover, and A. D. 30. the first of his Ministry.
† Place....Jerusalem.

CHAP. II.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

ν 4 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man; for he knew what was in man.

§ 21. *Jesus's Discourse with Nicodemus.*

C. III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto

CHAP. III.

thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness,

CHAP. III.

even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

§ 22. *Jesus tarries and baptises in Judea. John the Baptist asserts the superior dignity of Jesus.*

22 ¶ After these things came Jesus and his disciples into the land of Judea;* and there he tarried with them, and baptised.

23 ¶ And John also was baptising in Ænon near to Salim,

* Place—Judea.

CHAP III.

because there was much water there: and they came, and were baptised.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptiseth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth: and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true:

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IV.	CHAP. I.	CHAP. III.	CHAP. III.
			35 The father loveth his Son, and hath given all things into his hand.
			36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
§ 23. *Jesus retires into Galilee after the Baptist's imprisonment. Passing through Samaria, he makes Disciples.*		18 And many other things in his exhortation preached he unto the people.	
			C. IV.
			WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John,
			2 (Though Jesus himself baptised not, but his disciples.)
12 ¶ Now when Jesus had heard that John was cast into prison,	14 Now after that John was put in prison.		
		C. IV.	
he departed into Galilee.	Jesus came into Galilee,	14 ¶ And Jesus returned in the power of the spirit into Galilee:	3 He left Judea, & departed again into Galilee.*

* Place.....Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. III.	
3 ¶ For Herod had laid hold on John, and bound him, and put him in a prison, for Herodias' sake, his brother Philip's wife.	17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.	19 But Herod the tetrarch 20 Added yet this above all, that he shut up John in prison,* being reproved by him for Herodias his brother Philip's wife,	
4 For John said unto him, It is not lawful for thee to have her.	18 For John had said unto Herod, it is not lawful for thee to have thy brother's wife.		
		and for all the evils which Herod had done.	
	19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.		
	20 For Herod feared John, knowing that he was a just man, and an holy, and observed him; & when he heard him he did many things, and heard him gladly.		
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.			

* Place....The Castle of Machærus in Perea. Joseph. Antiq. 18. 5. 2. ed. Haverc. Herodium: Lightfoot. Tiberias: Lamy, Macknight.

MATTHEW. MARK. LUKE. JOHN.

CHAP. IV.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria,* which is called Sichar,† near to the parcel of ground that Jacob gave to his Son Joseph.

6 Now Jacob's well was there, Jesus therefore being wearied with *his* journey, sat thus on the well: and *it* was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep? from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the

* Place...Samaria. † Sichar.

CHAP. IV.

water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain: and ye say, That in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship, ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ, when he is come, he will tell us all things.

MATTHEW. MARK. LUKE. JOHN.

CHAP. IV.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city,* and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus said unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months,† and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is tha tsaying true, one soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour:

* Place...Sichar. | † Time...About eight months after the first Passover.

CHAP. IV.

other men laboureth, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days.

41 And many more believed because of his own word.

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

§ 24 *In Galilee Jesus exercises his public Ministry: In Cana he heals the son of King Herod's officer, who lay sick at Capernaum.*

43 ¶ Now after two days he departed thence, and went into Galilee.*

* Place...Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IV.	CHAP. I.	CHAP. IV.	CHAP. IV.
17 ¶ From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand.	preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.	and there went out a fame of him through all the region round about.	44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana* of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

* Place....Cana.

CHAP. IV.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did when he was come out of Judea into Galilee.

MATTHEW. MARK. LUKE. JOHN.

CHAP. IV.

§ 25. *Jesus goes to Nazareth, where he preserves his life by miracle; and then fixes his dwelling at Capernaum.*

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth,* where he had been brought up: and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written,

18 The spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done

* Place, Nazareth.

CHAP. III.

in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving, Naaman the Syrian.

28 And all they in the synagogue, when they heard these things were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them, went his way;

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IV.	CHAP. I.	CHAP. IV.	
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:		31 And came down to Capernaum† a city of Galilee,	
14 That it might be fulfilled which was spoken by Esaias the prophet, saying,			
15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;			
16 The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.			
			§ 26. *The call of Simon and Andrew, and likewise of James and John; with the miracle which preceded it.* C. V. AND it came to pass that, as the people pressed upon him to hear the word of God,
18 ¶ And Jesus, walking by the sea of Galilee,*	16 Now as he walked by the sea of Galilee,		he stood by the lake of Gennesaret,

* The Sea of Galilee. † Place—Capernaum.

MATTHEW.	MARK.	LUKE	JOHN.
CHAP. IV.	CHAP. I	CHAP V.	
saw	he saw	2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.	
two brethren, Simon called Peter, and Andrew his brother,	Simon, and Andrew his brother,		
		3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.	
		4 Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.	
		5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word, I will let down the net.	
casting a net into the sea: for they were fishers.	casting a net into the sea: for they were fishers.		
		6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.	

MATTHEW. MARK. LUKE. JOHN.

CHAP. IV. CHAP. I. CHAP. V.

7 And they beckoned unto *their* partners which were in the other ship that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon.

19 And he saith unto them, Follow me, and I will make you fishers of men.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

20 And they straightway left *their* nets, and followed him.

18 And straightway they forsook their nets, and followed him.

21 And going on from thence he saw other two brethren, James *the son* of Zebedee,

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee,

MATTHEW.	MARK.	LUKE	JOHN,
CHAP. IV.	CHAP. I.	CHAP. V.	
and John his brother, in a ship with Zebedee their father mending their nets:	and John his brother, who also were in the ship mending their nets.		
and he called them.	20 And straightway he called them: and they		
22 And they immediately left the ship and their father,	left their father Zebedee in the ship with the hired servants,	11 And when they had brought their ships to land,	
and followed him.	and went after him.	they forsook all and followed him.	
	§ 27. *Jesus in the Synagogue at Capernaum heals a Demoniac.*	C. IV.	
	21 And they went into Capernaum;* and straightway on the sabbath-day, he entered into the synagogue, & taught.	31 And on the sabbath-days he taught them.	
	22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.	32 And they were astonished at his doctrine: for his word was with power.	
	23 And there was in their synagogue a man with an unclean spirit; and he cried out,	33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with a loud voice,	

* Place—Capernaum.

MATTHEW.	MARK.	LUKE.	JOHN.
	CHAP. I.	CHAP. IV.	
	24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.	34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.	
	25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.	35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.	
	26 And when the unclean spirit had	And when the devil had thrown him in the midst,	
	torn him, & cried with a loud voice, he came out of him.	he came out of him and hurt him not.	
	27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority	36 And they were all amazed, and spake among themselves, saying what a word is this? for with authority and power	
	commandeth he even the unclean spirits, and they do obey him.	he commandeth the unclean spirits, and they come out.	
	28 And immediately his fame spread abroad through all the region round about Galilee.	37 And the fame of him went out into every place of the country round about.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. I.	CHAP. IV.	
§ 28. *Peter's Wife's Mother, and many others are healed. Jesus, attended by some of his Disciples, teaches and works Miracles throughout Galilee.*			
14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever.	29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.	38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.	
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.	31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.	39 And he stood over her, and rebuked the fever; and it left her; & immediately she arose and ministered unto them.	
16 ¶ When the even was come, they brought unto him many that were possessed with devils.	32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.	40 ¶ Now when the sun was setting all they that had any sick with divers diseases, brought them unto him:	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. I.	CHAP. IV.	
	33 And all the city was gathered together at the door.		
and healed all that were sick;	34 & he healed many that were sick of divers diseases,	and he laid his hands on every one of them, and healed them.	
and he cast out the spirits with *his* word,	and cast out many devils;	41 And devils also came out of many,	
	and suffered not the devils to speak, because they knew him.	crying out, and saying, Thou art Christ the Son of God. And he rebuking *them*, suffered them not to speak: for they knew that he was Christ.	
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.			
	35 And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.	42 And when it was day,	
	36 And Simon, and they that were with him, followed after him.	he departed: and went into a desert place*	
	37 And when they had found him, they said unto him, All *men* seek for thee.		

* Place...Desert of Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IV.	CHAP. I.	CHAP. IV.	
		and the people sought him and came unto him, and stayed him, that he should not depart from them.	
	38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.	43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.	
23 ¶ And Jesus went about all Galilee, teaching in their synagogues,	39 And he preached in their synagogues throughout all Galilee,	44 And he preached in the synagogues of Galilee.*	
and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease,	and cast out devils:		
among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, & those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of peo-			

* Place...Galilee.

MATTHEW. MARK. LUKE. JOHN.

CHAP. IV. CHAP. I. CHAP. V.

ple from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

§ 29. *Jesus heals a Leper.*

C. VIII.

12 ¶ And it came to pass when he was in a certain city,*behold,aman full of leprosy: who seeing Jesus, fell on *his* face, and besought him,

2 And behold, there came a leper, and worshipped him,

40 And there came a leper to him, beseeching him, and kneeling down to him, and

saying, Lord, if thou wilt, thou canst make me clean.

saying unto him, If thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will: be thou clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will: be thou clean.

13 And he put forth *his* hand, and touched him, saying, I will: Be thou clean;

And immediately his leprosy was cleansed.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

and immediately the leprosy departed from him.

43 And he straitly charged him, and forthwith sent him away;

4 And Jesus saith unto him, See thou tell no man; but go thy

44 And saith unto him, See thou say nothing to any man: but go thy

14 And he charged him to tell no man; but go and

* Place....A city of Galilee: perhaps Chorazin, or Bethsaida, Matt. ii. 21.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. I.	CHAP. V.	
way, shew thyself to the priest, and offer the gift, that Moses commanded for a testimony unto them.	way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.	shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.	
	45 But he went out, and began to publish *it* much, and to blaze abroad the matter, and they came to him from every quarter, insomuch that Jesus could no more openly enter into the city, but was without in desert places.	15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 ¶ And he withdrew himself into the wilderness, and prayed.	
	§ 30. *Jesus heals a Paralytic.* C. II. AND again he entered into Capernaum, * after *some* days: and it was noised that he was in the house,	17 And it came to pass on a certain day, as he was teaching, that	

* Place...Capernaum.

MATTHEW. MARK. LUKE. JOHN.

CHAP. IX. CHAP. II. CHAP. V.

there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

2 And behold, they brought to him a man sick with the palsy lying on a bed:

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

18 ¶ And behold, men brought in a bed a man which was taken with a palsy;

and they sought *means* to bring him in, and to lay *him* before him.

4 And when they could not come nigh unto him for the press, they uncoveredthe roof where he was, and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. II.	CHAP. V.	
and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.	5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.	20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.	
3 And behold, certain of the scribes, said within themselves; this *man* blasphemeth.	6 But there were certain of the scribes sitting there, and reasoning in their hearts. 7 Why doth this *man* thus speak blasphemies? who can forgive sins, but God only?	21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?	
4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?	8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?	22 But when Jesus preceived their thoughts, he answering, said unto them, What reason ye in your hearts?	
5 For whether is easier to say, *Thy* sins be forgiven thee; or to say, Arise and walk?	9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee: or to say, Arise, & take up thy bed, and walk?	23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?	
6 But that ye may know that the Son of man hath power on earth to forgive sins, Then saith he to the sick of the palsy, Arise, take up thy bed,	10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) 11 I say unto thee, Arise, and take up thy bed,	24 But that ye may know that the Son of man hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. II.	CHAP. V.	
and go o[illegible] unto thine house.	and go thy way into thine house.	and go unto thine house.	
7 And he arose and departed to his house.	12 And immediately he arose, took up the bed, and went forth before them all;	25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.	
8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.	insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.	26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.	
	§ 31. *Matthew is called.* 13 And he went forth again by the sea-side ;* and all the multitude resorted unto him, & he taught them.		
9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom :†	14 And as he passed by he saw Levi the *son* of Alpheus, sitting at the receipt of custom,	27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom :	

* Place....Galilee. | † Capernaum.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. II.	CHAP. V.	
and he saith unto him, Follow me.	and said unto him, Follow me.	and he said unto him, Follow me.	
And he arose and followed him.	And he arose and followed him.	28 And he left all, rose up and followed him.	

THE END OF PART III.

PART IV.

THE TRANSACTIONS OF TWELVE MONTHS FROM THE BEGINNING OF THE SECOND PASSOVER.

MATTHEW. MARK. LUKE. JOHN.

CHAP. V.

§ 32. *The Healing of an infirm Man, at Bethesda, in Jerusalem.*

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. *†

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a

* Time....The second Passover. | † Place.....Jerusalem.

CHAP. V.

long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole the same said unto me, Take up thy bed and walk?

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought

CHAP. V.

the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

CHAP. V.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have

CHAP. V.

eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not. If another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. II.	CHAP. VI.	
§ 33. *Jesus vindicates his Disciples for plucking Ears of Corn on the Sabbath.*			
AT that time* Jesus went on the sabbath-day through the corn ;† and his disciples were an hungred, and began to pluck the ears of corn, and to eat.	23 And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began as they went to pluck the ears of corn.	AND it came to pass on the second sabbath, after the first, that he went through the corn-fields ; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.	
2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.	24 And the Pharisees said unto him, Behold, why do they that which is not lawful on the sabbath-day?	2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?	
3 But he said unto them, Have ye not read what David did when he was an hungred and they that were with him,	25 And he said unto them, Have ye never read what David did, when he had need, & was an hungred he, and they that were with him?	3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;	
4 How he entered into the house of God,	26 How he went into the house of God in	4 How he went into the house of God,	

* Time....After the second Passover. The 22d of Nisan.
† Place....In the way from Jerusalem to Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. II.	CHAP. VI.	
	the days of Abiathar the high priest,		
and did eat the shew-bread,	and did eat the shew-bread, and gave also to them which were with him,	and did take & eat the shew-bread, and gave also to them that were with him,	
which was not lawful for him to eat, neither for them which were with him, but only for the priests?	which is not lawful to eat, but for the priests.	which is not lawful to eat, but for the priests alone.	
5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?			
6 But I say unto you, That in this place is *one* greater than the temple.			
	27 And he said unto them, The sabbath was made for man, and not man for the sabbath:	5 And he said unto them,	
7 But if ye had known what *this* meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.			
8 For the Son of man is Lord even of the sabbath-day.	28 Therefore the Son of man is Lord also of the sabbath.	That the Son of man is Lord also of the sabbath.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.	CHAP VI.	
§ 34 *Jesus heals a Man with a withered Hand on the Sabbath; withdraws himself from the Pharisees, and heals many.*			
9 And when he was departed thence,*			
		6 And it came to pass also on another sabbath,†	
he went into their synagogue.	AND he entered again into the synagogue;	that he entered into the synagogue,‡ and taught:	
10 And behold, there was a man which had *his* hand withered.	and there was a man there which had a withered hand.	and there was a man whose right hand was withered	
	2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.	7 And the scribes & Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.	
	3 And he saith unto the man which had the withered hand, Stand forth.	8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.	

* Time....A week or two after the 22d of Nisan.
† After the second Passover. ‖ ‡ Place....In Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.	CHAP. VI.	
And they asked him saying, Is it lawful to heal on the sabbath-days? that they might accuse him.			
11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?			
12 How much then is a man better than a sheep? Wherefore it is lawful to do well onthesabbath-days			
	4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.	9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*?	
	5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts,	10 And looking round about upon them all,	
13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth;	he saith unto the man, Stretch forth thine hand. And he stretched *it* out:	he said unto the man, Stretch forth thy hand. And he did so:	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.	CHAP. VI.	
and it was restored whole like as the other.	and his hand was restored whole as the other.	and his hand was restored whole as the other.	
		11 And they were filled with madness; and communed one with another what they might do to Jesus.	
14 ¶ Then the Pharisees went out	6 And the Pharisees went forth with the Herodians, & straightway took counsel		
and held a council against him, how they might destroy him.	against him, how they might destroy him.		
15 But when Jesus knew *it*, he withdrew himself from thence:	7 But Jesus withdrew himself with his disciples		
and great multitudes followed him,	to the sea: and a great multitude from Galilee followed him, and from Judea.		
	8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; & they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.		
	9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.		
and he healed them all;	10 For he had healed many;		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.		
	insomuch that they pressed upon him for to touch him, as many as had plagues.		
	11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.		
16 And charged them that they should not make him known:	12 And he straitly charged them, that they should not make him known.		
17 That it might be fulfilled which was spoken by Esaias the prophet, saying,			
18 Behold, my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.			
19 He shall not strive nor cry; neither shall any man hear his voice in the streets.			
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.			
21 And in his name shall the Gentiles trust.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. X.	CHAP. III.	CHAP. VI.	
		§ 35 *Jesus retires to a Mountain, calls his Disciples to him, chooses Twelve, is followed by a great multitude, heals many.*	
		12 And it came to pass in those	
	13 And he goeth up into a mountain,	days that he went out into a mountain to pray, and continued all night in prayer to God.	
	and calleth *unto him*	13 ¶ And when it was day, he called *unto him* his disciples:	
	whom he would: and they came unto him.		
	14 And he ordained twelve,	and of them he chose twelve, whom also he named Apostles:	
	that they should be with him, and that he might send them forth to preach;		
	15 And to have power to heal sicknesses, and to cast out devils.		
2 Now the names of the twelve apostles are these; The first Simon, who is called Peter, and Andrew his brother;	16 And Simon he surnamed Peter, 18 And Andrew	14 Simon whom he also named Peter, and Andrew his brother;	
James *the son* of Zebedee,	17 And James *the son* of Zebedee,	James	

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CHAP. X.	CHAP. III.	CHAP. VI.	
and John his brother;	and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder:) and	and John,	
3 Philip and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus,	Philip and Bartholomew, Matthew and Thomas, & James the *son* of Alpheus,	Philip and Bartholomew; 15 Matthew and Thomas: James the *son* of Alpheus,	
And Lebbeus, whose surname was Thaddeus;	and Thaddeus,	16 And Judas *the brother* of James;	
4 Simon the Canaanite,	and Simon the Canaanite,	and Simon called Zelotes;	
and Judas Iscariot, who also betrayed him.	19 And Judas Iscariot, which also betrayed him:	and Judas Iscariot, which also was the traitor.	
		17 ¶ And he came down with them and stood in the plain; & the company of his disciples and a great multitude of people out of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, which came to hear him and to be healed of their diseases;	
		18 And they that were vexed with unclean spirits: & they were healed.	
		19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.	

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CHAP. V. CHAP. VI.

§ 36. *The sermon on the Mount.*

AND seeing the multitudes, he went up into a mountain:* and when he was set, his disciples came unto him.

2 And he opened his mouth and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness sake: for their's is the kingdom of heaven.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God.

Blessed *are ye* that weep now: for ye shall laugh.

21 Blessed *are* ye that hunger now:

for ye shall be filled

* Place....A mountain in Galilee.

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CHAP. V.

11 Blessed are ye when *men*

shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill, cannot be hid.

15 Neither do men

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22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*,

and cast out your name as evil, for the son of man's sake.

23 Rejoice ye in that day, and leap for joy: for behold your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

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CHAP. V.

light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment. and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring

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CHAP. V.

thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his

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CHAP. V. CHAP. VI.

wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea: Nay, nay: for whatsoever *is* more than these, cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law,

and

29 And unto him that smiteth thee onthe one cheek, offer also the other:

and him that

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CHAP V.		CHAP. VI.	
take away thy coat, let him have *thy* cloak also.		taketh away thy cloak, forbid not *to take thy* coat also.	
41 And whosoever shall compel thee to go a mile, go with him twain.			
42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.		30Give to every man that asketh of thee: and of him that taketh away thy goods, ask them not again.	
43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:			
44 But I say unto you, Love your enemies,		27 ¶ But I say unto you which hear, Love your enemies,	
bless them that curse you,		do good to them which hate you, 28 Bless them that curse you,	
do good to them that hate you, and pray for them which despitefully use you, and persecute you;		and pray for them which despitefully use you,	
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, andsendeth rain on the just and on the unjust.			
46 For if ye love them which love you, what reward have ye? do not even the publicans the same?		32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.	
47 And if ye salute your brethren only, what do you more *than others?* do not even the publicans so?			

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33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them*, of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; & your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

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TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you They have their reward.

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CHAP. VI.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father, which art in heaven, Hallowed be thy name.

10 Thy kingdome come; Thy will be done in earth, as *it is* in heaven:

11 Give us this day our daily bread;

12 And forgive us our debts, as we forgive our debtors:

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and

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the power and the glory, for ever. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate

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the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature.

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VI. for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.		CHAP. VI.	
C. VII.			
JUDGE not, that ye be not judged.		37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:	
2 For with what judgment ye judge, ye shall be judged:			
		38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.	
and with what measure ye mete, it shall be measured to you again.		For with the same measure that ye mete withal, it shall be measured to you again.	
		39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?	
		40 The disciple is not above his master: but every one that is perfect shall be as his master.	
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?		41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?	

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CHAP. VII.

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto

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42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye; when thou thyself beholdest not the beam that is in thine own eye?

Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

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CHAP. VII.

your children, how much more shall your Father, which is in heaven, give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits.

Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

CHAP. VI.

31 And as ye would that men should do to you, do ye also to them likewise.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

MATTHEW. MARK. LUKE. JOHN.

CHAP. VII.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

CHAP. VI.

33 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

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CHAP. VII.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine,

29 For he taught them as *one* having authority, and not as the scribes.

CHAP. VI.

47 Whosoever cometh to me and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that without a foundation, built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

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CHAP. VIII.

WHEN he was come down from the mountain, great multitudes followed him.

CHAP. VII.

§ 37. *The Servant of the Centurion healed.*

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick&ready to die.

3 And when he heard of Jesus,he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

5 And when Jesus was entered into Capernaum,*

there came unto him a centurion, beseeching him,

6 And saying, Lord, my servent lieth at home sick of the palsy, grievously tormented.

4 And when they came to Jesus,they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

7 And Jesus saith unto him, I will come and heal him.

6 Then Jesus went with them.

8 The centurion answered and said,

And when he was not far from the house,the centurion sent friends to him, saying unto him,

* Place....Capernaum.

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CHAP. VIII.

Lord,
I am not worthy that thou shouldest come under my roof,

but speak the word only, and my servant shall be healed.

9 For I am a man set under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled,

and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham & Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way: and as thou hast believed, *so* be it done unto thee.

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Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth, and to another, Come, and he cometh: and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

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And his servant was healed in the self-same hour.		10 And they that were sent, returning to the house, found the servant whole that had been sick.	
		§ 38. *The Widow's Son is raised from the dead at Nain.*	
		11 ¶ And it came to pass the day after, that he went into a city called Nain;* and many of his disciples went with him, and much people.	
		12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.	
		13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.	
		14 And he came and touched the bier (and they that bare *him* stood still) & he said, Young man, I say unto thee, Arise.	
		15 And he that was dead sat up, and began to speak: and he delivered him to his mother.	
		16 And there came a fear on all: and they	

* Place...Nain.

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glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

§ 39. *Jesus's answer to the Disciples sent by John the Baptist.*

2 *Now when John had heard in the prison the works of Christ,

18 And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to

he sent two of his disciples,

3 And said unto him, Artthouhe that should come, or do we look for another?

Jesus, saying, Art thou hethatshould come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in the same hour, he cured many of *their* infirmities, and plagues, and of evil spirits, and unto many *that were* blind he gave sight.

4 Jesus answered and said unto them, Go and shew John againthosethings which ye do hear &see.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard,

* Place...Galilee.

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5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in king's houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, And more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in

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how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he* whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in

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the kingdom of heaven is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation?

It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you,

CHAP. VII.

the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptised with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.

31 ¶ And the Lord said,

Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another,

and saying, We have piped unto you,

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and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came,
neither eating
nor drinking,
and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a gluttonous,
and
a wine-bibber, a friend of publicans and sinners.

But wisdom is justified of her children.

§ 40. *Jesus's Reflections in consequence of his Appeal to his mighty Works.*

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

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and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came,
neither eating bread,
nor drinking wine;
and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say Behold, a gluttonous man,
and
a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

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CHAP. XI.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

CHAP. VII.

§ 41. *A Woman who had been a Sinner, is publicly reassured of forgiveness by Jesus sitting at meat with a Pharisee.*

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's, house, brought an alabaster-box of ointment,

38 And stood at his feet, behind *him*, weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee, which had bidden him, saw *it*, he spake within himself, saying, This man if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?

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43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. VI.	CHAP. VIII.	
§ 42. *During Jesus's second circuit through Galilee he heals a Demoniac; and the Scribes and Pharisees blaspheme the Holy Spirit.*			
35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.	6 And he went round about the villages, teaching	AND it came to pass afterward, that he went throughout every city and village, preaching & shewing the glad tidings of the kingdom of God: and the twelve *were* with him; 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.	CHAP. XI.	
	and they went into an house.* 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.		
22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David?		14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.	
24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils.	22 ¶ And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.	15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.	
25 And Jesus knew their thoughts, and said unto them,	23 And he called them *unto him*, and said unto them in parables,	17 But he knowing their thoughts, said unto them,	

* Place....Capernaum.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.	CHAP. IX.	
	How can Satan cast out Satan?		
Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.	24 And if a kingdom be divided against itself, that kingdom cannot stand.	Every kingdom divided against itself, is brought to desolation; and a house *divided* against a house, falleth.	
26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?	25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, & be divided, he cannot stand, but hath an end.	18 If Satan also be divided against himself; how shall his kingdom stand? because ye say that I cast out devils through Beelzebub	
27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.		19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.	
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.		20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.	
29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?	27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man:	21 When a strong man armed keepeth his palace, his goods are in peace. 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted,	

MATTHEW. CHAP. XII.	MARK. CHAP. III.	LUKE. CHAP. XI.	JOHN.
and then he will spoil his house.	and then he will spoil his house.	and divideth his spoils.	
30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.		23 He that is not with me, is against me: and he that gathereth not with me, scattereth.	
31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men:	28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies		
	wherewithsoever they shall blaspheme:		
but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.			
32 And whosoever speaketh a word against the Son of man, it shall be forgiven him:			
but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.	29 But he that shall blaspheme against the Holy Ghost, hath never forgiveness,		
	but is in danger of eternal damnation:		
	30 Because they said, He hath an unclean spirit.		
33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.			

MATTHEW. MARK. LUKE. JOHN.

CHAP. XII.

34 O generation of vipers, how can ye being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof, in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

§ 43. *The Scribes and Pharisees are reproved for seeking a Sign.*

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation, seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

CHAP. XI.

16 And others, tempting *him*, sought of him a sign from heaven.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

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CHAP. XII.

40 For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; & behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

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30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; & behold a greater than Jonas *is* here.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

33 No man when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is*

MATTHEW. MARK. LUKE. JOHN.

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full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out;

24 When the unclean Spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none;

he saith, I will return unto mine house from whence I came out.

And when he is come, he findeth *it*

25 And when he cometh, he findeth *it*

empty, swept, and garnished.

swept and garnished.

45 Then goeth he, and taketh with himself seven otherspirits more wicked than himself, and they enter in, and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

26 Then goeth he, and taketh *to him* seven other spiritsmore wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

§ 44. *Who are truly blessed.*

27 ¶ And it came to pass, as he spake these things a certain woman of the company lifted up her voice, and

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XII.	CHAP. III.	CHAP. XI.	
		said unto him, blessed *is* the womb that bare thee, and the paps which thou hast sucked.	
§ 45. *Jesus regards his true Disciples as his nearest Relations.*		28 But he said, Yea, rather blessed *are* they that hear the word of God and keep it.	
46 ¶ While he yet talked to the people,			
		C. VIII.	
behold, *his* mother and his brethren	31 ¶ There came then his brethren and his mother,	19 ¶ Then came to him *his* mother and his brethren,	
stood without, desiring to speak with him.	and standing without, sent unto him, calling him.		
		and could not come at him for the press.	
	32 And the multitude sat about him,		
47 Then one said unto him,	and they said unto him,	20 And it was told him *by certain*, which said,	
Behold, thy mother and thy brethren stand without, desiring to speak with thee.	Behold, thy mother and thy brethren without seek for thee.	Thy mother and thy brethren stand without, desiring to see thee.	
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?	33 And he answered them, saying, Who is my mother, or my brethren?	21 And he answered and said unto them,	
49 And he stretched forth his hand toward his disciples,	34 And he looked round about on them which sat about him,		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XII. CHAP. III. CHAP. VIII.

and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven,

the same is my brother, and sister, and mother.

and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God,

the same is my brother, and my sister, and mother.

my mother and my brethren

are these which hear the word of God,

and do it.

§ 46. *Jesus sitting at Meat with a Pharisee, denounces woes against the Pharisees, Scribes, and Teachers of the Law.*

C. XI.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made

that which is without, make that which is within also?

41 But rather give alms of such things as ye have: and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XI.

50 That the blood of all the prophets which were shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

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§ 47. *Jesus instructs his Disciples and the Multitude.*

IN the mean time when there were gathered together an innumerable multitude of people,* insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall

* Place...Capernaum, or, in the way to the Lake.

CHAP. XII.

be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word agsinst the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master speak to

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my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow, nor reap; which neither have store-house nor barn; and God feedeth them

CHAP. XII.

How much more are ye better than the fowls?

25 And which of you with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: They toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh

CHAP. XII.

and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink and to be drunken;

46 The Lord of that servant will come in a day when he looketh not for *him*, and at an

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hour, when he is not aware and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will shall be beaten with many *stripes*

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled.

50 But I have a baptism to be baptised with, and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father? the mother against the daughter, and the daughter against the mother? the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south

CHAP. XII.

wind blow, ye say, There will be heat? and it cometh to pass.

56 *Ye*, hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to themagistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

§ 48. *The Calamities of certain Galileans a warning to the Jews.*

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THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIII.	CHAP. IV.	CHAP. XIII.	
		6 ¶ He spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, & found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: 9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.	
§ 49. *Parables. The Reason why Jesus used them. An Explanation of one.*			
THE same day went Jesus out of the house, and sat	AND he began again to teach	C. VIII.	
by the sea-side. 2 And	by the sea-side: and there was	4 ¶ And when	

* Place...The Lake of Gennesareth; or, the Sea of Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIII.	CHAP. IV	CHAP. VIII.	
great multitudes were gathered together unto him,	a great multitude, gathered unto him	much people were gathered together, and were come to him out of every city,	
so that he went into a ship, & sat;	so that he entered into a ship, & sat on the sea;		
and the whole multitude stood on the shore.	and the whole multitude was by the sea * on the land.		
3 And he spake many things unto them in parables, saying,	2 And he taught them many things by parables, & said unto them in his doctrine,	he spake by a parable:	
	3 Hearken;		
Behold, a sower went forth to sow;	Behold, there went out a sower to sow:	5 A sower went out to sow his seed;	
4 And when he sowed, some *seeds* fell by the way-side,	4 And it came to pass, as he sowed, some fell by the way-side,	and as he sowed, some fell by the way-side; and it was trodden down,	
and the fowls came & devoured them up.	And the fowls of the air came & devoured it up.	and the fowls of the air devoured it.	
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had	5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had	6 And some fell upon a rock:	

* Place....The Sea of Galilee.

MATTHEW. CHAP. XIII.	MARK. CHAP. IV.	LUKE. CHAP. VIII.	JOHN.
no deepness of earth:	no depth of earth.		
6 And when the sun was up, they were scorched; and because they had no root, they withered away.	6 But when the sun was up, it was scorched; and because it had no root it withered away.	and as soon as it was sprung up, it withered away, because it lacked moisture.	
7 And some fell among thorns; and the thorns sprung up, and choked them.	7 And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.	7 And some fell among thorns; and the thorns sprang up with it, and choked it.	
8 But other fell into good ground, and brought forth fruit some an hundred-fold, some sixty-fold, some thirty-fold.	8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.	8 And other fell on good ground, and sprang up, and bare fruit, an hundred-fold.	
9 Who hath ears to hear, let him hear.	9 And he said unto them, He that hath ears to hear, let him hear.	And when he had said these things, he cried, He that hath ears to hear, let him hear.	
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?	10 And when he was alone, * they that were about him with the twelve asked of him	9 And his disciples asked him, saying,	

* Place...Capernaum.

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	the parable.	What might this parable be?	
11 He answered and said unto them, Becauseit is given unto you to know the mysteries of the kingdom of heaven, but to them	11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that arewithout,all *these* things are done in parables:	10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables;	
it is not given.			
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.			
13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.	12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time theyshould be converted, and *their* sins should be forgiven them.	that seeing they might not see, and hearing they might not understand.	
14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not			

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understand; and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

18 ¶ Hear ye therefore the parable of the sower.

11 Now the parable is this:

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		The seed is the word of God.	
	14 ¶ The sower soweth the word.		
This is he which received seed by the way-side.	15 And these are they by the way-side, where the word is sown; but when they have heard,	12 Those by the way-side, are they that hear;	
19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart.	Satan cometh immediately, and taketh away the word that was sown in their hearts.	then cometh the devil and taketh away the word out of their hearts, lest they should believe, and be saved.	
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;	16 And these are they likewise which are sown on stony ground; who when they have heard the word, immediately receive it with gladness;	13 They on the rock *are they* which when they hear, receive the word with joy;	
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word by and by he is offended.	17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake immediately they are offended.	and these have no root, which for a while believe, and in time of temptation fall away.	
22 He also that received seed among the thorns, is he that heareth the word.	18 And these are they which are sown among thorns such as hear the word,	14 And that which fell among thorns are they, which when they have heard,	

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		go forth, and are choked	
and the care of this world and the deceitfulnessof riches,	19 And the cares of this world, and thedeceitfulness of riches, and	with cares and riches and	
choke the word, and he becometh unfruitful.	the lusts of other things entering in, choke the word, and it becometh unfruitful,	pleasures of *this* life and bring no fruit to perfection.	
23 But he that received seed into the good ground, is he that	20 And these are theywhicharesown on good ground; such as	15 But that on the good ground are they, which, in an honest and good heart, having	
heareth the word, & understandeth *it*	hear the word, and receive *it*, and	heard the word, keep *it*, and	
which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.	bring forth fruit, some thirty-fold, some sixty, and some an hundred.	bring forth fruit with patience.	
	21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed; & not to be setonacandlestick?	16 ¶ No man, whenhe hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.	
	22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.	17 For nothing is secret that shall not be made manifest; neither *any thing* hid that shall not be known and come abroad.	
	23 If any man have ears to hear, let him hear.		

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	24 And he saith unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.	18 Take heed therefore how ye hear:	
	25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.	for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.	
24¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:			
25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.			
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.			
27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy			

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CHAP. XIII.

field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

CHAP. IV.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

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31 ¶ Another parable put he forth unto them, saying,

The kingdom of heaven is like to a grain of mustardseed, which a man took and sowed in his fields:

32 Which indeed is the least of allseeds: but, when it is grown, itisthe greatest among herbs, and becometh a tree, so that the birds of the air come and lodge inthebranchesthereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in threemeasuresof meal till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

CHAP. IV.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustardseed, which when it is sown in the earth, is less thanallthe seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh grater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadowof it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them:

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIII.	CHAP. IV.		
35 That it might be fulfilled which was spoken bythe prophet, saying, I will open my mouth in parables; I will utter thingswhich have been kept secret from the foundationof the world.			
36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.			
	and when they were alone, he expounded all things to his disciples.		
37 He answered and said unto them, He that soweth the good seed is the Son of man;			
38 The field is the world; the good seed are the children of the kingdom,but the tares are the children of the wicked *one;*			
39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.			
40 As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.			
41 The Son of man shall send forth his			

angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity?

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again the kingdom of heaven is like unto treasure hid in a field? the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that*

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIII.	CHAP. IV.	CHAP. VIII.	
is an householder, which bringeth forth out of his treasure *things* new and old. 53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.			
§ 50. *Jesus gives commandment to cross the Lake. Incidents on the way. A Tempest stilled.*			
C. VIII. 18 Now when Jesus saw great multitudes about him,	35 And the same day, when the even was come,	22 ¶ Now it came to pass on a certain day	
he gave commandment to depart unto the other side.	he saith unto them, Let us pass over unto the other side.	that he went into a ship* with his disciples: and he said unto them, Let us go over unto the other side of the lake.	
		CHAP. IX.	
19 And a certain scribe came, and said unto him, Master, I will follow thee		57 ¶ And it came to pass, that as they went in the way,† a certain *man* said unto him, Lord, I will follow thee	

* Place...The Sea of Galilee. † Between Capernaum and the Sea of Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. IV.	CHAP. IX.	
whithersoever thou goest.		whithersoever thou goest.	
20 And Jesus saithuntohim,The foxes have holes, andthe birdsof the air *have* nests; but the Son of man hath not where to lay *his* head.		58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.	
		59 And he said unto another, Followme:But hesaid	
21 And another ofhisdisciplessaid unto him, Lord, suffer me first to go and bury my father.		Lord, suffer me first to go and bury my father.	
22 But Jesus said unto him, Follow me: and let the dead bury their dead.		60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.	
		61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.	
		62 And Jesus said unto him, No manhaving put his hand totheplough, and looking back, is fit for the kingdom of God.	
23 ¶* And when hewas enteredinto	36 And when they hadsent away the multitude, they took him even as he was in		

* Place....The sea of Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. IV.	CHAP. VIII.	
a ship, his disciples followed him,	the ship.		
		22 And they launched forth.	
	And there were also with him other little ships.		
24 And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves:	37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.	and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.	
		23 But as they sailed,	
but he was asleep.	38 And he was in the hinder part of the ship, asleep on a pillow:	he fell asleep.	
25 And his disciples came to *him*, and awoke him, saying, Lord, save us:	&they awake him, and say unto him, Master,	24 And they came to him, and awoke him, saying, Master, master,	
we perish.	carest thou not that we perish.	we perish.	
Then he arose, and rebuked the winds and the sea;	39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still.	Then he arose, and rebuked the wind and the raging of the water:	
&there was a great calm.	&the wind ceased, &there was a great calm.	and they ceased, and there was a calm.	
26 And he saith unto them, Why are ye fearful, O ye of little faith?	40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?	25 And he said unto them, Where is your faith?	
27 But the men marvelled, saying,	41 And they feared exceedingly, & said one to ano-	And they being afraid, wondered, saying one to ano-	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. IV.	CHAP. VIII.	
What manner of man is this, that eventhe windsand the sea obey him!	ther, Whatmanner of man is this, that even the wind and the sea obey him?	ther, Whatmanner of man is this? for he commandeth eventhe winds and water, and they obey him.	
§ 51. *Jesus heals two Demoniacs of Gadara.*	C. V.		
28 ¶ And when he was come to the other side, into the country of the Gergesenes,*	AND they came overuntothe other side of the sea, into the country of the Gadarenes.	26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.	
	2 And whenhewas come out of the ship immediately	27 And when he went forth to land,	
there met him	there met him out of the tombs	there met him out of the city	
twopossessedwith devils	a man with an unclean spirit,	a certain man which had devils long time, and ware no clothes, neither abode in	
coming out of the tombs; exceedingfierce, so that no man might pass by that way.	3 Who had *his* dwelling among the tombs	*any* house, but in the tombs.	
	and no man could bind him, no not with chains:		
	4 Because that he had been often	29 For oftentimes it had caught him and he was kept	
	bound with fetters	bound withchains,	

* Place....Near Gadara.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. V.	CHAP. VIII.	
	and chains, and the chains had been pluckedasunderby him, & the fetters broken in pieces: neither could any *man* tame him.	and in fetters; and hebrake thebands, and was driven of the devil into the wilderness.	
	5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.		
	6 But when he saw Jesus afar off, he ran and worshipped	28 When he saw Jesus, he cried out, and fell down before	
29 And behold, they cried out saying, What have we to do with thee, Jesus, thou Son of God?	him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of themost highGod? I adjure thee by God, that thou	him, and with a loud voice said, What have I to do with thee, Jesus *thou* Son of God most high? I beseech thee	
art thou come hither to torment us beforethe time?	torment me not.	torment me not.	
	8 (For he said unto him, Come out of the man, *thou*uncleanspirit)	29 For he hadcommanded the unclean spirittocome out of the man.	
	9 And he asked him, What is thy name? And he answered, saying,	30 And Jesus asked him, saying, What is thy name? And he said, Legion: be-	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. V.	CHAP. VIII.	
	My name *is* Legion: for we are many.	cause many devils were entered into him.	
	10 And he besought him much, that he would not send them away out of the country.	31 And they besought him, that he would not command them to go out into the deep.	
30 And there was a good way off from them an herd of many swine feeding.	11 Now there was there, nigh unto the mountains, a great herd of swine feeding.	32 And there was there an herd of many swine feeding on the mountain: and they	
31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.	12 &all the devils besought him, saying, Send us into the swine, that we may enter into them.	besought him that he would suffer them to enter into them.	
32 And he said unto them, Go.	13 And forthwith Jesus gave them leave.	And he suffered them.	
And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.	And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.	33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.	
33 And they that kept them fled, and went their ways into the city,	14 And they that fed the swine fled, and told *it* in the city,	34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. VIII.	CHAP. V.	CHAP. VIII.	
	and in the country.	and in the country.	
&told every thing; and what was befallen to the possessed of the devils.			
	And they went out to see what it was that was done.	35 Then they went out to see what was done;	
	15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting,	and came to Jesus, & found the man, out of whom the devils were departed, sitting at the feet of Jesus,	
	and clothed, and in his right mind: & they were afraid.	clothed and in his right mind: & they were afraid.	
	16 And they that saw *it*, told them how it befel to him that was possessed with the devil, and *also* concerning the swine.	36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.	
34 And behold,		37 ¶ Then the whole multitude of the country of the Gadarenes round about,	
the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.	17 And they began to pray him to depart out of their coasts.	besought him to depart from them: for they were taken with great fear:	
	18 & when he was come into the ship	And he went up into the ship, and returned back again.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. V.	CHAP. VIII.	
	he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.	38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee	
	20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.	And he went his way, and published throughout the whole city, how great things Jesus had done unto him.	
§ 52. *Levi's Feast. Jesus's consequent Discourse. The raising of Jairus's Daughter.*			
AND he entered into a ship, and passed over, and came into his own city.*			
	21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him:	40 And it came to pass that when Jesus was returned, the people *gladly* received him	

* Place...Capernaum.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. V.	CHAP. VIII.	
		for they were all waiting for him.	
	and he was nigh unto the sea.		
		C. V.	
		29 And Levi made him a great feast	
	C. II.		
10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples.	15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.	in his own house: and there was a great company of publicans, and of others that sat down with them.	
11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?	16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth & drinketh with publicans and sinners?	30 But their scribes and Pharisees murmured against his disciples, saying Why do ye eat and drink with publicans and sinners?	
12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.	17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick:	31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.	
13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call	I came not to call	32 I came not to call	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. II.	CHAP. V.	
the righteous, but sinners to repentance.	the righteous, but sinners, to repentance.	the righteous, but sinners to repentance.	
	18 And the disciples of John and of the Pharisees used to fast:		
14 ¶ Then came to him the disciples of John, saying, why do we	and they come and say unto him, Why do the disciples of John	33 ¶ And they said unto him, Why do the disciples of John fast	
and the Pharisees fast often,	and of the Pharisees fast,	and likewise *the disciples* of the Pharisees, often,	
but thy disciples fast not?	but thy disciples fast not?	and make prayers, but thine eat and drink?	
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them?	19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.	34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?	
but the days will come, when the bridegroom shall be taken from them, and then shall they fast.	20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	
		36 ¶ And he spake also a parable unto them,	
16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up,	21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up,	No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a	

MATTHEW.	MARK.	LUKE.	JOHN.
	CHAP. V.	CHAP. VIII.	
	dried up; and she felt in *her* body that she was healed of that plague.	stanched	
	30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?	45 And Jesus said, Who touched me?	
	31 And his disciples said unto him, thou seest the multitude thronging thee, and sayest thou, Who touched me?	When all denied, Peter and they that were with him, said, Master, the multitude throng thee, & press *thee*, and sayest thou, Who touched me?	
		46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me	
	32 And he looked round about to see her that had done this thing.		
	33 But the woman	47 And when the woman saw that she was not hid, she came	
	fearing & trembling knowing what was done in her, came, and fell down before him, and told him	trembling, and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.	
	all the truth.		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. V.	CHAP. VIII.	
22 But Jesus turned him about, & when he saw her, he said, Daughter, be of good comfort thy faith hath made thee whole.	34 And he said unto her, Daughter thy faith hath made thee whole, go in peace, and be whole of thy plague.	48 And he said unto her, Daughter be of good comfort thy faith hath made thee whole, go in peace.	
	35 While he yet spake, there came from the ruler of the synagogue's *house*, *certain* which said, Thy daughter is dead why trouble st thou the Master any further?	49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the master.	
	36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.	50 But when Jesus heard it, he answered, saying, Fear not: believe only, and she shall be made whole.	
23 And when Jesus came into the ruler's house,	38 And he cometh to the house of the ruler of the synagogue,	51 And when he came into the house	
	37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.	he suffered no man to go in, save Peter and James, and John,	
		and the father and the mother of the maiden.	
and saw the minstrels, and the	and seeth the tumult, and them		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. V.	CHAP. VIII.	
people making a noise,	that wept and wailed greatly.	52 And all wept, and bewailed her:	
24 He said unto them, Give place,	39 And when he was come in, he saith unto them, Why make ye this ado and weep? the	but he said,	
for the maid is not dead, but sleepeth.	damsel is not dead, but sleepeth.	Weep not, she is not dead, but sleepeth.	
And they laughed him to scorn.	40 And they laughed him to scorn:	53 And they laughed him to scorn, knowing that she was dead.	
25 But when the people were put forth,	but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying,	54 And he put them all out,	
he went in, & took her by the hand,	41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee) arise.	and took her by the hand, and called, saying, Maid, arise.	
and the maid arose.	42 And straightway the damsel arose, and walked: for she was *of the age* of twelve years, and commanded that something should be given her to eat.	55 And her spirit came again, and she arose straightway: & he commanded to give her meat.	
	And they were astonished with a	56 And her parents were,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. V.	CHAP. VIII.	
	great astonishment 43 And he charged them straitly that no man should know it;	astonished: but he charged them that they should tell no man what was done.	
26 And the fame hereof went abroad into all that land.			
§ 53. *Jesus heals two blind Men.*			
27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.			
28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.			
29 Then touched he their eyes, saying, According to your faith be it unto you.			
30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.			
31 But they, when they were departed, spread abroad his fame in all that country.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. VI.		

§ 54. *Jesus casts out a Dumb Spirit. The Pharisees again blaspheme.*

(See § 42)

32 ¶ And as they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

C. XIII.

§ 55. *Jesus revisits Nazareth, and is again rejected there.*

54 And when he was come into his own country,

AND he went out from thence, and came into his own country;* and his disciples follow him.

he taught them in their synagogue insomuch that they were astonished,

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him*, were astonished,

and said, Whence hath this *man* this wisdom,

saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such

* Place.....Nazareth.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIII.	CHAP. VI.		
& these mighty works?	mighty works are wrought by his hands?		
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?	3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?		
56 And his sisters are they not with us? whence then hath this *man* all these things?			
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.	and they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin and in his own house.		
58 And he did not many mighty works there, because of their unbelief.	5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. 6 And he marvelled because of their unbelief.		
§ 56. *The occasion of sending forth the twelve apostles to preach and work miracles.*			
C. IX. 36 ¶ * But when he saw the multitudes, he			

* Place....Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. IX.	CHAP. VI.	CHAP. IX.	
was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.			
§ 57. *The Twelve are sent forth and instructed.*			
C. X.			
AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.	7 ¶ And he called *unto* *him* the twelve, and gave them power over unclean spirits;	THEN he called his twelve disciples together, and gave them power & authority over all devils, and to cure diseases.	
5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles,	and began to send them forth by two and two;	2 And he sent them,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. X.	CHAP. VI.	CHAP. IX.	
and into *any* city of the Samaritans enter ye not:			
6 But go rather to the lost sheep of the house of Israel.			
7 And as ye go, preach, saying, The kingdom of heaven is at hand.		to preach the kingdom of God,	
8 Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.		& to heal the sick.	
	8 And commanded them that they should take nothing for *their* journey,	3 And he said unto them, take nothing for *your* journey,	
9 Provide neither gold, nor silver, nor brass in your purses.	no money in their purse:		
10 Nor scrip for your journey,	no scrip,	nor scrip,	
	no bread,	neither bread,	
neither two coats,	9 And not put on two coats,	neither have two coats apiece,	
neither shoes,			
	9 But *be* shod with sandals;		
nor yet staves,		neither staves,	
for the workman is worthy of his meat.	8 Save a staff only,		
	10 And he said unto them,		
11 And into whatsoever city or town ye shall enter, inquire who in it is worthy;	in what place soever ye enter into an house,	4 And whatsoever house ye enter into,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. X.	CHAP. VI.	CHAP. IX.	
and there abide till ye go thence.	there abide till ye depart from that place.	there abide and thence depart.	
12 And when ye come into an house, salute it.			
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.			
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.	5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.	
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.		
16 ¶ Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, & harmless as doves.			
17 But beware of men: for they will deliver you up to the councils, and they will scourge you in the synagogues;			

MATTHEW. MARK. LUKE. JOHN.

CHAP. X.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise upagainst *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another, For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which

MATTHEW. MARK. LUKE. JOHN.

CHAP. X.

kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me? and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. X.	CHAP. VI.	CHAP. IX.	
in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.			
§ 58. *Jesus continues his Tour through Galilee.*			
C. XI. AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach & to preach in their cities.			
	§ 59 *The twelve preach Repentance, and work Miracles, every where.*		
	12 And they went out, and preached	6 And they departed, and went through the towns; preaching the gospel,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	
	that men should repent.		
	13 And they cast out many devils, & anointed with oil many that were sick and healed them.	and healing every where.	
§ 60. *The death of John the Baptist.*			
6 But when Herod's birth-day was kept,*	21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;		
the daughter of Herodias danced before them, and pleased Herod.	22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.		
7 Whereupon he promised with an oath, to give her whatsoever she would ask.	23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.		
	24 And she went forth and said unto her mother, What shall I ask?		

* Place....The castle of Machærus, or Herodium, or Tiberias.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.		
said,	and she said, The head of John the Baptist.		
8 And she being before instructed of her mother,			
Give me here John Baptist's head in a charger.	25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.		
9 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat,	26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.		
he commanded *it* to be given *her*.			
10 And he sent,	27 And immediately the king sent an executioner, and commanded his head to be brought: and he went		
and beheaded John in the prison.	and beheaded him in the prison,		
11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.	28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.		
12 And his disciples came, and took up the body, and buried it,	29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.		
and went and told Jesus.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	
§ 61. *Herod hears of Jesus's fame, & desires to see him.*			
AT that time Herod thetetrarch heard of the fame of Jesus,	14 And king Herod heard *of him*; for his name wasspreadabroad:	7 ¶ Now Herod thetetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;	
2 And said unto his servants, This is John the Baptist; he is risen from the dead: & therefore mighty works do shew forththemselvesin him.	and he said, That John the Baptist was risen from the dead, & therefore mighty works do shew forththemselvesin him.		
	15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.	
	16 But when Herod heard thereof, he said, It is John, whom I beheaded:	9 And Herod said, John have I beheaded:	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	CHAP. VI.
		but who is this, of whom I hear such things?	
	he is risen from the dead.		
		and he desired to see him.	
	§ 62. *The twelve return.*		
	30 And the apostles	10 And the apostles, when they were returned,*	
	gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.	told him all that they had done,	
	31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming & going, and they had no leisure so much as to eat.		
§ 63. *Five thousand are fed on five loaves and two fishes.*			AFTER these things
13 ¶ When Jesus heard *of it*, he departed	32 And they departed	and he took them,	Jesus went

* Place....Capernaum.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	CHAP. IV.
thence by a ship apart into a desert place:	by ship privately into a desert place.	and went aside privately into a desert place,* belonging to the city called Bethsaida.	
			over the sea of Galilee, which is *the sea* of Tiberias.
and when the people had heard *thereof*, they followed him on foot out of the cities.	33 And the people saw them departing, & many knew him and ran afoot thither out of all cities, & out went them, and came together unto him.	11 And the people, when they knew *it*, followed him:	2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
			3 And Jesus went up into a mountain, and there he sat with his disciples.
			4 And the passover, a feast of the Jews, was nigh.
14 And Jesus went forth,	34 And Jesus, when he came out,		5 When Jesus then lifted up *his* eyes,
and saw a great multitude,	saw much people,		and saw a great company come unto him,

* Place...The desert of Bethsaida.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	CHAP. VI.
and was moved with compassion toward them,	and was moved with compassion toward them, because they were as sheep not having a shepherd:		
	and he began to teach them many things.	and he received them, and spake unto them of the kingdom of God,	
and he healed their sick.		and healed them that had need of healing.	
			he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him for he himself knew what he would do. 7 Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.
15 ¶ And when it was evening, his disciples came to him, saying,	35 And when the day was now far spent, his disciples came unto him, and said,	12 And when the day began to wear away, then came the twelve, and said unto him,	
This is a desert place, and the	This is a desert place, and now	for we are here in a desert place.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	CHAP. VI.
time is now past;	the time *is* far passed:		
send the multitude away, that they maygointo the villages,	36 Send them away, that they maygointo the country roundabout,and intothe villages,	Send the multitude away, that they maygo into the towns and country round about,	
and buy themselves victuals.	and buy themselves bread: for they have nothing to eat.	and lodge, andget victuals:	
16 But Jesus said unto them, They need not depart:	37 He answered and said unto them,	13 But he said unto them,	
give ye them to eat.	Give ye them to eat.	Give ye them to eat.	
	And they say unto him, Shall we go and buy 'two hundred penny-worth of bread, and give them to eat?	And they said, exceptweshould go and buy meat for all this people.	
	38 He saith unto them, How manyloaveshave ye? go and see.		
			8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad
17 And they say unto him, We have here but five loaves, and two fishes.	And when they knew, they say, five, and two fishes.	We havenomore here, but five loaves and two fishes.	whichhath fivebarleyloaves &twosmallfishes

MATTHEW. CHAP. XIV.	MARK. CHAP. VI.	LUKE. CHAP. IX,	JOHN. CHAP. VI.
			but what are they among so many?
18 He said, Bring them hither to me.			
19 And he commanded the multitude to sit down	39 And he commanded them to make all sit down by companies	14 And he saidto his disciples, Makethem sit down by fifties in a company.	10 And Jesus said, Make the men sit down.
on the grass,	upon the grass.		Now there was much grass in the place.
		15 And they didso, and made themallsitdown.	
	40 And they sat down in ranks, by hundreds, & by fifties.		
and took the five loaves and the two fishes, & looking up to heaven, he blessed,	41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed,	16 Then he took the five loaves and the two fishes, & looking up to heaven, he blessedthem,	11 And Jesus took the loaves,
			and when he had given thanks,
and brake,	and brake the loaves,	and brake,	
& gave the loaves to his disciples,	and gave *them* to his disciples to set before them;	and gave to the disciples to set before the multitude.	he distributed to the disciples,
and the disciples to the multitude.			and the disciples to them that were set down; and likewise of the fishes as much as they would.
	and the two fishes dividedhe among them all.		
20 And they did all eat, and were filled:	42 And they did all eat, and were filled.	17 And they did eat, and were all filled:	12 When they were filled,

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	CHAP. VI.
			he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
20 And they took up of the fragments that remained twelve baskets full.	43 And they took up of the fragments twelve baskets full.	and there was taken up of fragments that remain'd to them twelve baskets.	13 Therefore they gathered *them* together, & filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
	& of the fishes.		
21 And they that had eaten were about five thousand men, beside women and children.	44 And they that did eat of the loaves were about five thousand men.	14 For they were about five thousand men,	10 So the men sat down, in number about five thousand.
			14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
§ 64. *Jesus walks on the Sea.*			
22 ¶ And straitway Jesus constrained his disciples to get into a ship, and to go before him	45 And straightway he constrained his disciples to get into the ship, and to go before		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.		CHAP. VI.
unto the other side, while he sent the multitudes away.	to the other side unto Bethsaida, while he sent away the people.		
23 And when he had sent the multitude away,	46 And when he had sent them away,		
			15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king,
he went up into a mountain apart to pray:	he departed into a mountain to pray.		he departed again into a mountain himself alone.
and when the evening was come,	47 And when even was come,		16 And when even was *now* come,
			his disciples went down unto the sea,
he was there alone.	the ship was in the midst of the sea, and he alone on the land.		
			17 And entered into a ship, & went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
			18 And the sea* arose by reason of a great wind that blew.
	48 And he saw them toiling in rowing;		
24 But the ship was now in the midst of the sea, tossed with waves:			

* Place...The Sea of Galilee.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.		CHAP. VI.
for the wind was contrary.	for the wind was contrary unto them:		
			19 So when they had rowed about five and twenty or thirty furlongs,
25 And in the fourth watch of the night Jesus went unto them, walking on the sea.	and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.		
26 And when the disciples saw him walking on the sea,	49 But when they saw him walking upon the sea,		they see Jesus walking on the sea, and drawing nigh unto the ship:
they were troubled, saying, It is a spirit; and they cried out for fear.	they supposed it had been a spirit, and cried out:		and they were afraid.
	50 For they all saw him, and were troubled.		
27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.	And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.		20 But he saith unto them, It is I, be not afraid.
28 And Peter answered him, and said Lord, if it be thou, bid me come unto thee on the water.			
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.		CHAP. VI.
30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.			
31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?			
32 And when they were come	51 And he went up unto them		
			21 Then they willingly received him
into the ship; the wind ceased.	into the ship; & the wind ceased:		into the ship: & immediately the ship was at the land whither they went.
	53 and drew to the shore,		
	51 & they were sore amazed in themselves beyond measure, & wondered.		
	52 For they considered not *the miracle* of the loaves: for their heart was hardened.		
33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.			
34 ¶ And when they were gone over, they came into the land of Gennesaret.*	53 And when they had passed over, they came into the land of Gennesaret,		

* Place....The Land of Gennesaret.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XIV. CHAP. VI. CHAP. VI.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

and besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.

§ 65. *Jesus's Discourses with the Multitude in Capernaum, in the Synagogue of that City, and with his Disciples. Peter's Confession.*

22 ¶ The day following, when the people which stood on the other side of the sea saw,

MATTHEW. MARK. LUKE. JOHN.

CHAP. VI.

that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum,* seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

* Place....Capernaum.

MATTHEW. MARK. LUKE. JOHN.

CHAP. VI.

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, That of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am

MATTHEW. MARK. LUKE. JOHN.

CHAP. VI.

the bread which came down from heaven.*

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them,

* Place...The Synagogue in Capernaum.

MATTHEW. MARK. LUKE. JOHN.

CHAP. VI.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven, not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they

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CHAP. VI.

were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot, *the son* of Simon: for he it was that should betray him, being one of the twelve.

C. VII.

AFTER these things Jesus walked in Galilee:* for he would not walk in Jewry, because the Jews sought to kill him.

THE END OF PART IV.

* Place—Galilee.

PART V.

THE TRANSACTIONS OF TWELVE MONTHS FROM THE BEGINNING OF THE THIRD PASSOVER.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XV.	CHAP. VII.		
§ 66. *Jesus's Discourse with the Pharisees and Scribes, with the Multitude and his Disciples about eating with unwashed hands.*			
THEN came to Jesus* † scribes and Pharisees, which were of Jerusalem.	THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. 4 And *when they come* from the market,		

* Time...After the third Passover. † Place...Galilee.

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CHAP. XV. CHAP. VII.

except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

saying,

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them,

6 He answered and said unto them,

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

Well hath Esaias prophesied of you hypocrites, as it is written,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

This people honoureth me with *their* lips, but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 & he said unto them,

3 Why do ye also transgress

Full well ye reject

the commandment of God, by your tradition?

the commandment of God, that ye may keep your own tradition.

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CHAP. XV.	CHAP. VII.		
4 For God commanded, saying,			
	10 For Moses said,		
Honour thy father and mother; and he that curseth father or mother, let him die the death.	Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death.		
5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift,	11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift,		
by whatsoever thou mightest be profited by me;	by whatsoever thou mightest be profited by me;		
6 And honour not his father or his mother,			
	12 And ye suffer him no more to do ought for his father or his mother;		
he shall be free. Thus have ye made the commandment of God of none effect by your tradition.	*he shall be free.*		
	13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.		
10 ¶ And he called the multitude, and said unto them, Hear, and understand:	14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:		
11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.	15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.		
	16 If any man have ears to hear, let him hear.		

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CHAP. XV.

CHAP. VII.

17 And when he was entered into the house from the people,

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, & said unto him,

his disciples asked him concerning

Declare unto us this parable.

the parable.

16 And Jesus said, Are ye also yet without understanding

18 And he saith unto them, Are ye so without understanding also?

17 Do not ye yet understand, that whatsoever

Do ye not perceive, that whatsoever

entereth in at the mouth

thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart,

goeth into the belly, and is cast out into the draught?

but into the belly, and goeth out into the draught, purging all meats?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

20 And he said, That which cometh out of the man,

that defileth the man.

MATTHEW.	MARK.	LUKE	JOHN.
CHAP. XV.	CHAP. VII.		
19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:	21 For from within, out of the heart of men proceed evil thoughts, adulteries, fornications murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness an evil eye, blasphemy, pride, foolishness:		
20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.	23 All these evil things come from within, and defile the man.		
§ 67 *Jesus heals the Daughter of a Syrophenician Woman.*			
21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.*	24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.		
22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.	25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:		
	26 The woman was a Greek, a Syrophenician		

* Place...The confines of Tyre and Sidon

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XV.	CHAP. VII.		
	by nation? and she besought him that he would cast forth the devil out of her daughter.		
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away? for she crieth after us.			
24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.			
25 Then came she and worshipped him, saying, Lord, help me.			
26 But he answered and said,	27 But Jesus said unto her, Let the children first be filled: for		
it is not meet to take the children's bread, and to cast *it* to dogs.	it is not meet to take the children's bread, and to cast *it* unto the dogs.		
27 And she said,	18 And she answered and said unto him,		
Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.	Yes, Lord: yet the dogs under the table eat of the children's crumbs.		
28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt.	29 And he said unto her,		
	For this saying go thy way? the devil is gone out of thy daughter.		
	30 And when she was come to her house, she found the devil gone out, & her daughter laid upon the bed.		
And her daughter was made whole from that very hour.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XV.	CHAP. VII.		
§ 68. *Jesus restores a Person to hearing and speech.*			
29 And Jesus departed from thence, and came nigh unto the sea of Galilee? and went up into a mountain, and sat down there.	31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee,* through the midst of the coast of Decapolis.		
	32 And they bring unto him one that was deaf, and had an impediment in his speech? and they beseech him to put his hand upon him.		
	33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue?		
	34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.		
	35 And straitway his ears were opened, and the string of his tongue was loosed, and he spake plain.		
	36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*?		

* Place.... A Mountain near the Sea of Galilee.

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CHAP. XV.

CHAP. VII.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

§ 69. *Jesus feeds more than four thousand with seven Loaves and a few Fishes.*

C. VIII.

IN those days the multitude being very great, and having nothing to eat,

32 ¶Then Jesus called his disciples *unto him*,* and said,

Jesus called his disciples *unto him*, and saith unto them,

I have compassion on the multitude,

2 I have compassion on the multitude,

* Place...Decapolis.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XV.	CHAP. VIII.		
because they continue with me now three days, and have nothing to eat:	because they have now been with me three days, and have nothing to eat:		
and I will not send them away fasting,	3 And if I send them away fasting to their own houses,		
lest they faint in the way.	they will faint by the way: for divers of them came from far.		
33 And his disciples say unto him, Whence should we	4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in		
have so much bread in the wilderness, as to fill so great a multitude?	the wilderness?		
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.	5 And he asked them, How many loaves have ye? And they said, Seven.		
35 And he commanded the multitude to sit down on the ground.	6 And he commanded the people to sit down on the ground:		
36 And he took the seven loaves,	and he took the seven loaves,		
and the fishes, and gave thanks, and brake *them*, and gave to his disciples,	and gave thanks, and brake, and gave to his disciples		
and the disciples to the multitude.	to set before them: and they did set *them* before the people.		
	7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.		
37 And they did	8 So they did		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XV. CHAP. VIII.

all eat and were filled: and they took up of the broken *meat* that was left, seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.*

eat, and were filled: and they took up of the broken *meat* that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

§ 70. *The Pharisees and Sadducees again ask a Sign.*

(See § 43.)

C. XVI.

THE Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven,

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites,

11 And the Pharisees came forth, and began to question with him, tempting him, seeking of him a sign from heaven.

* Place....The confines of Magdala and Dalmanutha.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVI.	CHAP. VIII.		
ye can discern the face of the sky; but can ye not *discern* the signs of the times?			
	12 And he sighed deeply in his spirit, and saith,		
4 A wicked and adulterous generation seeketh after a sign: and there shall no sign be given unto it, but the sign of the prophet Jonas.	Why doth this generation seek after a sign? verily I say unto you, there shall no sign be given unto this generation.		
§ 71. *The Disciples are cautioned against the leaven of the Pharisees of the Sadducees and of Herod.*			
4 And he left them, and departed.	13 And he left them, and entering into the ship again, departed to the other side.*		
5 And when his disciples were come to the other side, they had forgotten to take bread.	14 Now the *disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.		
6 Then Jesus said unto them,	15 And he charged them, saying,		

* Place...The Western Coast of the Sea of Galilee.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVI.

Take heed & beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, Why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, & how many baskets ye took up?

10 Neither the seven loaves of the four thousand, & how many baskets ye took up?

CHAP. VIII.

Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye? because ye have no bread: perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them,

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CHAP. XVI.

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

CHAP. VIII.

How is it that ye do not understand?

§ 72. *Jesus restores a Blind Man to Sight near Bethsaida.*

22 ¶ And he cometh to Bethsaida;* and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored,

* Place.—Bethsaida.

MATTHEW.	MARK.	LUKE.	JOHN
CHAP. XVI.	CHAP. VIII.	CHAP. IX.	
	and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.		
§ 73. *Peter repeats his Confession that Jesus was the Christ.* (See § 65.).			
13 ¶ When Jesus came into the coasts of Cesarea Philippi,*	27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way		
		18 ¶ And it came to pass, as he was alone praying,	
he asked his disciples, saying, Whom do men say that I the Son of man am?	he asked his disciples, saying unto them, Whom do men say that I am?	his disciples were with him: and he asked them, saying, Whom say the people that I am?	
14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias,	28 And they answered, John the Baptist: but some *say* Elias; and others,	19 They answering, said, John the Baptist; but some *say* Elias; and others say,	

* Place...The Confines of Cesarea Philippi.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVI.	CHAP. VIII.	CHAP. IX.	
or one of the prophets.	one of the prophets.	that one of the old prophets is risen again.	
15 He saith unto them, But whom say ye that I am?	29 And he saith unto them, But whom say ye that I am?	20 He said unto them, But whom say ye that I am?	
16 And Simon Peter answered & said,	And Peter answereth and saith unto him,	Peter answering, said,	
Thou art the Christ the son of the living God.	Thou art the Christ.	the Christ of God.	
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.			
18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.			
19 And I will give unto thee the keys of the kingdom of heaven: &whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVI.	CHAP. VIII.	CHAP. IX.	
shall be loosed in heaven.			
20 Then charged he his disciples,	30 And he charged them	21 And he straitly charged them,	
		and commanded them	
that they should tell no man	that they should tell no man	to tell no man	
that he was Jesus the Christ.	of him.	that thing.	
§ 74. *Jesus plainly foretells his Sufferings & Resurrection, rebukes Peter, exhorts all to self-denial.*			
21 ¶ From that time forth began Jesus to show unto his disciples,	31 And he began to teach them,	22 Saying,	
how that he must go unto Jerusalem,	that the Son of man	The Son of man	
and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.	must suffer many things, and be rejected of the elders, and *of* the chief priests and scribes, and be killed, and after three days rise again.	must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.	
	32 And he spake that saying openly.		
22 Then Peter took him, and began to rebuke him, saying, Be it far	And Peter took him, and began to rebuke him.		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVI. CHAP. VIII. CHAP. IX.

from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

34 ¶ And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul?

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVI.	CHAP. VIII.	CHAP. IX.	
or what shall a man give in exchange for his soul?	37 Or what shall a man give in exchange for his soul?		
	38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation;	26 For whosoever shall be ashamed of me and of my words,	
	of him also shall the Son of man be ashamed,	of him shall the Son of man be ashamed,	
27 For the Son of man shall come	when he cometh	when he shall come	
in the glory of his Father with his angels;	in the glory of his Father with the holy angels.	in his own glory, and *in his* Father's, and of the holy angels.	
and then he shall reward every man according to his works.			
	C. IX.		
	AND he said unto them,		
28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.	Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen	27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see	
	the kingdom of God come with power.	the kingdom of God.	
C. XVII.			
§ 75. *Jesus's Transfiguration. His Discourse with the three Disciples as they*			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVII.	CHAP. IX.	CHAP. IX.	
were descending from the Mount.			
		28 ¶ And it came to pass about an eight days after these sayings,	
AND after six days Jesus, taketh Peter, James, and John his brother,	2 ¶ And after six days Jesus taketh *withhim* Peter, and James, and John,	he took Peter, and John, and James,	
and bringeth them up into an high mountain apart,	and leadeth them up into an high mountain apart by themselves:	and went up into a mountain	
		to pray.	
2 And was transfigured before them:	and he was transfigured before them.		
		29 And as he prayed, the fashion of his countenance was altered,	
and his face did shine as the sun, and his raiment was white as the light.	3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.	and his raiment *was* white *and* glistering.	
3 And behold,	4 And	30 And behold,	
there appeared unto them Moses and Elias talking with him.	there appeared unto them Elias with Moses: and they were talking with Jesus.	there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.	

MATTHEW. CHAP. XVII.	MARK. CHAP. IX.	LUKE. CHAP. IX.	JOHN.
		32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.	
		33 And it came to pass, as they departed from him,	
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.	5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.	Peter said unto Jesus, Master it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias:	
	6 For he wist not what to say; for they were sore afraid.	not knowing what he said.	
5 While he yet spake,		34 While he thus spake,	
behold, a bright cloud overshadowed them:	7 And there was a cloud that overshadowed them:	there came a cloud, and overshadowed them:	
		and they feared, as they entered into the cloud.	
and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.	and a voice came out of the cloud, saying, This is my beloved Son: hear him.	35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVII.	CHAP. IX.	CHAP. IX.	
6 And when the disciples heard *it*, they fell on their face, and were sore afraid.			
7 And Jesus came and touched them, and said, Arise, and be not afraid.			
8 And when they had lifted up their eyes, they saw no man, save Jesus only.	8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.	36 And when the voice was past, Jesus was found alone:	
9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man; until the Son of man be risen again from the dead.	9 And as they came down from the mountain, he charged them, that they should tell no man what things they had seen, till the Son of man were risen from the dead.		
	10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.	and they kept *it* close, and told no man in those days any of those things which they had seen.	
10 And his disciples asked him, saying,	11 ¶ And they asked him, saying,		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVII.

Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

Likewise shall also the Son of man suffer of them

13 Then the disciples understood that he spake unto them of John the Baptist.

CHAP. IX.

Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

CHAP. IX.

§ 76. *Jesus casts out a deaf and dumb Spirit.*

37 ¶ And it came to pass, that on the next day, when they were come down from the hill,

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVII.	CHAP. IX.	CHAP. IX.	
14 ¶ And when they were come	14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.	much people met him,	
to the multitude,	15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him*, saluted him.		
	16 And he asked the scribes, What question ye with them?		
there came to him a *certain* man, kneeling down to him,			
	17 And one of the multitude answered & said,	38 And, behold, a man of the company cried out saying,	
and saying, 15 Lord, have mercy on my son:	Master, I have brought unto thee my son,	Master, I beseech thee, look upon my son: for he is mine only child.	
for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.	which hath a dumb spirit;	39 And, lo, a spirit	
	18 And wheresoever he taketh him,	taketh him, and he suddenly crieth out;	
	he teareth him: and he foameth,	and it teareth him, that he foameth again,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVII.	CHAP. IX.	CHAP. IX.	
	and gnasheth with his teeth, and pineth away	and bruising him hardly departeth from him.	
16 And I brought him to thy disciples, and they could not cure him.	and I spake to thy disciples that they should cast him out; and they could not.	40 And I besought thy disciples to cast him out; and they could not.	
17 Then Jesus answered and said, O faithless generation, and perverse, how long shall I be with you? how long shall I suffer you? bring him hither to me.	19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.	41 And Jesus answering said, O faithless generation, and perverse, how long shall I be with you? and suffer you? bring thy son hither.	
	20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell to the ground, and wallowed foaming.	42 And as he was yet a coming, the devil threw him down, and tare him.	
	21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.		
	22 And oft-times it hath cast him in-		

to the fire, & into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

22 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together,

18 And Jesus rebuked the devil; and he departed out of him:

he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

And Jesus rebuked the unclean spirit,

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVII. CHAP. IX. CHAP. IX.

and the child was cured fromthatveryhour

and healed the child, and delivered him again to his father.

28 And when he was come into the house, his disciplesaskedhim privately, Why could not we cast him out?

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

29 And he said unto them,

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith, as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; &nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

This kindcanome forth by nothing but by prayer and fasting.

43 ¶ And they were all amazed at the mighty power of God.

§ 77. Jesus again foretells his Sufferings and Resurrection.

But while they wondered every one at all things which Jesus did,

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVII.	CHAP. IX.	CHAP. IX.	
	30 ¶ And they departed thence, and passed through Galilee; *		
22 ¶ And while they abode in Galilee,			
	and he would not that any man should know *it*.		
Jesus	31 For he taught his disciples, and		
said unto them,	said unto them,	he said unto his disciples,	
		44 Let these sayings sink down into your ears:	
The Son of man shall be betrayed into the hands of men:	The Son of man is delivered into the hands of men,	for the Son of man shall be delivered into the hands of men.	
23 And they shall kill him,	and they shall kill him;		
and the third day he shall be raised again.	and after that he is killed, he shall rise the third day.		
	32 But they understood not that saying,	45 But they understood not this saying, and it was hid from them, that they perceived it not:	
And they were exceeding sorry.			
	and were afraid to ask him.	and they feared to ask him of that saying.	

* Place...Galilee.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVII.

§ 78. *Jesus works a Miracle to pay the Tribute Money.*

24 ¶ And when they were come to Capernaum,*

they that received tribute-*money* came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAP. IX.

33 ¶ And he came to Capernaum:

§ 79. *The Disciples contend who should be the greatest. Jesus's Conduct and*

* Place....Capernaum.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVIII.	CHAP. IX. *Discourse on that Occasion.*	CHAP. IX.	
		46 ¶ Then there arose a reasoning among them, which of them should be greatest.	
	33 And being in the house, he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace; for by the way they had disputed among themselves, who *should be* the greatest.		
		47 And Jesus perceiving the thought of their heart,	
	35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.		
AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?			
2 And Jesus called a little child unto him,	36 And he took a child,	took a child,	
and set him in the midst of them:	and set him in the midst of them:	and set him by him,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVIII.	CHAP. IX.	CHAP. IX.	
	and when he had taken him in his arms,		
3 And said,	, he said unto them,	48 And said unto them,	
Verily I say unto you, Except ye be converted, and becomeas littlechildren, ye shall not enter intothekingdom of heaven.			
4 Whosoever therefore shall humble himself as this little child,the same is greatest in the kingdom of heaven.			
5 And whoso shall receive one such little child in myname,receiveth me,	37 Whosoever shall receive oneof such children in myname,receiveth me :	Whosoever shall receive this child in myname,receiveth me :	
	and whosoever shall receive me, receiveth not me, but him that sent me.	and whosoever shall receive me, receiveth him that sent me :	
		for he that is least among you all, the same shallbegreat.	
	38 ¶ And John answeredhim,saying, Master, we sawone castingout devils in thy name, and he followeth not us :	49 ¶ And John answered & said, Master, we saw one castingout devils inthy name;	
	and we forbad him, because he followeth not us.	and we forbad him, because he followeth not us.	
	39 But Jesus said,	50And Jesus said unto him,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVIII.	CHAP. IX.	CHAP. IX.	
	Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.	Forbid *him* not:	
	40 For he that is not against us is on our part.	for he that is not against us is for us.	
	41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.		
6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.	42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.		
7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!			
8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life	43 And if thy hand offend thee, cut it off: it is better for thee to enter into life		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVIII. CHAP. IX.

halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

maimed, than having two hands,

to go into hell, into the fire that never shall be quenched.

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

9 And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

47 And if thine eye offend thee, pluck it out:

It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, where-

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVIII. CHAP. IX.

with will ye season it? Have salt in yourselves, and have peace one with another.

10 Take heed that ye despise not one of these little ones? for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVIII.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVIII.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him. O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wrath, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

MATT. MARK. LUKE. JOHN.

CHAP. X.

§ 80. *Seventy Disciples are instructed and sent out.*

AFTER these things the Lord appointed other seventy also,* and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

* Place...Galilee, probably Capernaum.

MATT. MARK. LUKE. JOHN.

CHAP. X.

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

MATT. MARK. LUKE. JOHN.

CHAP. VII.

§ 81. *Jesus goes to Jerusalem at the Feast of Tabernacles. His Conduct and Discourse during the Feast.*

2 Now the Jews' feast of tabernacles was at hand.*

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast: not openly, but as it were in secret.

11 Then the Jews sought him at the feast,† and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He

* Time...Six Months after the third Passover. Compare Ex. xii. 18. Lev. xxiii. 34.
† Place...Jerusalem.

MATT. MARK. LUKE. JOHN.

CHAP. VII.

is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to

CHAP. VII.

the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go,

MATT. MARK. LUKE. JOHN.

CHAP. VII.

that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

MATT. MARK. LUKE. JOHN.

CHAP. VII.

47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers or of the Pharisees believed on him?
49 But this people who knoweth not the law are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)
51 Doth our law judge *any* man before it hear him, and know what he doth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53 And every man went unto his own house.

C. VIII.

JESUS went unto the mount of Olives.*

§ 82. *A Woman taken in Adultery is brought before Jesus.*

2 And early in the morning he came again into the temple,† and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to

* Place...The Mount of Olives. | † Jerusalem: the Temple.

CHAP. VIII.

accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee, go, and sin no more.

§ 83. *Jesus discourses with the Scribes and Pharisees, with those who believed in him, and, ver.* 33, *with the unbelieving Jews.*

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said

MATT. MARK. LUKE. JOHN.

CHAP. VIII.

unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

MATT. MARK. LUKE. JOHN.

CHAP. VIII.

25 Then said they unto him, Who art thou? And Jesus said unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

MATT. MARK. LUKE. JOHN.

CHAP. VIII.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar; and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear

CHAP. VIII.

them not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

MATT. MARK. LUKE. JOHN.

CHAP. VIII.

59 ¶ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

§ 84. *Jesus restores to sight one blind from his birth. The consequences of this Miracle.*

C. IX.

AND as *Jesus* passed by,* he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

* Place... Jerusalem.

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9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

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20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner, *or no*, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple: but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

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31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

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VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose

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own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said these are not the words of him that hath a devil. Can a devil open the eyes of the blind?

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§ 85. *The seventy return.*

17 ¶ And the seventy returned again with joy,* saying, Lord, even the devils are subject unto us through thy name.†

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

* After the third Passover. Between the Feasts of Tabernacles and Dedication. | † Place....On the way to Galilee.

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§ 86. *A Teacher of the Law is instructed how to attain eternal Life.*

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on

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his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

§ 87. *The Disciples are again taught how to pray.*

C. XI.

AND it came to pass, that as he was praying in a certain place,* when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven; hallowed by thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

* Place....Galilee.

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5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer, and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

CHAP. XIII.

§ 88. Jesus restores a Woman who had been bowed down for eighteen Years.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

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18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of musterd seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

§ 89. *Jesus replies to the Question, Are there few that be saved?*

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

24 When once the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you I know you not whence you are;

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depart from me all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thychildren together,as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate, and verily I say unto you,Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

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§ 90. *The transactions when our Lord ate bread with a chief Pharisee on the Sabbath.*

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the

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lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind;

14 And thou shalt be blessed; for they cannot recompence thee; for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I

go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

§ 91. *Jesus states to the multitude the difficulties attending a profession of his religion.*

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the

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cost, whether he have *sufficient* to finish *it* ?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good : but if the salt have lost his favour, wherewith shall it be seasoned ?

35 It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

§ 92. *Jesus defends himself against the Pharisees & Scribes, for instructing Publicans and sinners.*

C. XV.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.

3 ¶ And he spake this parable unto them, saying,

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4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into

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a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

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24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he, answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

§ 93. *Jesus instructs his Disciples by the Parable of the unjust Steward. The Pharisees are reproved.*

C. XVI.

AND he said also unto his disciples, There was a certain rich

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man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said an hundread measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

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11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed

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with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

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31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

§ 94. *Jesus further instructs his Disciples.*

C. XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say un-

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to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

§ 95. *The Samaritans will not receive Jesus. James and John reproved for their Zeal against them.*

C. IX.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

C. XVII.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

C. IX.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans,* to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John, saw *this*, they

* Place....Samaria.

MATT. MARK. LUKE. JOHN.

CHAP. IX.

said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens' lives, but to save *them*. And they went to another village.

§ 96. *Jesus cleanses ten Lepers.*

C. XVII.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Where there not ten cleansed; but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

MATT. MARK. LUKE. JOHN.

CHAP. XVII.

§ 97. *The Pharisees ask when the Kingdom of God should come. Our Lord's Answer.*

20 ¶ And when he was demanded of the Pharisees,* when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there? for, behold, the kingdom of God is within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

* Place....Probably Judea.

CHAP. XVII.

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

§ 98. *Jesus speaks a parable to his Disciples, and another to certain who trusted in themselves that they were righteous.*

C. XVIII.

AND he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;

2 Saying, There was in a city

CHAP. XVIII.

a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

MATT. MARK. LUKE. JOHN.

CHAP. XVIII.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

§ 99. *Jesus is received into Martha's house.*

C. X.

38 ¶ Now it came to pass, as they went, that he entered into a certain village:* and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

* Place.. Bethsaida.

MATT. MARK. LUKE. JOHN.

CHAP. X.

§ 100. *Jesus keeps the Feast of Dedication at Jerusalem.*

22 ¶ And it was at Jerusalem* the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father: for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

* Time....After the third Passover. Place....Jerusalem. On the 25th of the Ninth Jewish Month, Chisleu.

MATT. MARK. LUKE. JOHN.

CHAP. X.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

§ 101. *Jesus goes again to Bethabara, see John* i. 28, *after the Feast of Dedication; and remains there till a fit Occasion calls him into Judea.*

40* And went away again beyond Jordan, into the place where John at first baptised; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

* Place....Bethabara.

MATT. MARK. LUKE. JOHN

CHAP. XI.

§ 102. *Jesus raises Lazarus from the Dead. The Consequences of this Miracle.*

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep.

MATT. MARK. LUKE. JOHN.

CHAP. XI.

12 Then said his disciples, Lord, If he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came,* he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he

* Place....Bethany.

MATT. MARK. LUKE. JOHN.

CHAP. XI.

that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

35 Then said the Jews, Behold how he loved him!

CHAP. XI.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and

MATTHEW. MARK. LUKE. JOHN.

CHAP. XI.

told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took council together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim,* and there continued with his disciples.

*Place...The city of Ephraim.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.		
§ 103. *Jesus enters Judea. The Pharisees question him about Divorces.*			
AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea,* beyond Jordan; 2 And great multitudes followed him; and he healed them there.	AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan; and the people resort unto him again; and, as he was wont, he taught them again.		
3 And the Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?	2 And the Pharisees came to him, tempting him, and asked him, Is it lawful for a man to put away *his* wife?		
	3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.		
4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?	5 And Jesus answered and said unto them, 6 But from the beginning of the creation God made them male and female.		

* Place...Judea.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.		
5 And said, For this cause shall a man leave father and mother, & shall cleave to his wife : and they twain shall be one flesh.	7For this cause shall a man leave his father & mother, and cleave to his wife; 8 And they twain shall be one flesh : so then they		
6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.	are no more twain, but one flesh. 9 What therefore God hath joined together, let no man put asunder.		
7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?			
8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so.	5 For the hardness of your heart he wrote you this precept.		
	10 And in the house his disciples asked him again of the same *matter.*		
9 And I say unto you, whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth, her which is put away doth commit adultery.	11 And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her.		
	12 And if a woman shall put away her		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.	CHAP. XVIII.	
	husband, and be married to another, she committeth adultery.		
10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.			
11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.			
12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.			
§ 104. *Jesus lays his hands on young Children, and blesses them.*			
13 Then there were brought unto him little children, that he should put *his* hands on them, and pray:	13 And they brought young children to him, that he should touch them:	15 And they brought unto him also infants, that he would touch them:	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.	CHAP. XVIII.	
and the disciples rebuked them.	and *his* disciples rebuked those that brought *them.* 14 But when Jesus saw it he was much displeased,	but when *his* disciples saw *it* they rebuked them	
14 But Jesus said, Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven.	& said unto them, Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.	16 But Jesus called them *unto him* and said, Suffer little children to come unto me and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.	
15 And he laid *his* hands on them, & departed thence.	16 And he took them up in his arms, put *his* hands upon them, and blessed them.		
	§. 105. *Jesus's Discourse in Consequence of being asked by a rich young Man, how he should attain eternal Life.*		
16 And behold, one came and said unto him, Good Master, what good thing shall I do, that I	17 ¶ And when he was gone forth into the way, there came one running, & kneeled to him, and asked him, Good Master, what shall I do, that I	18 And a certain ruler asked him, saying, Good Master, what shall I do	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.	CHAP. XVIII.	
may have eternal life?	may inherit eternal life?	to inherit eternal life?	
17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.	18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.	19 And Jesus said unto him, Why callest thou, me good? none *is* good, save one, *that is*, God.	
18 He saith unto him, Which? Jesus said,	19 Thou knowest the commandments,	20 Thou knowest the commandments,	
Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness,	Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,	Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,	
19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.	Honour thy father and thy mother.	Honour thy father & thy mother.	
20 The young man saith unto him, All these things have I kept, from my youth up: what lack I yet?	20 And he answered & said unto him, Master, all these have I observed from my youth.	21 And he said, All these have I kept, from my youth up.	
21 Jesus said unto him,	21 And Jesus beholding him loved him, and said unto him,	22 Now when Jesus heard these things, he said unto him,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.	CHAP. XVIII.	
If thou wilt be perfect,	one thing thou lackest:	yet lackest thou one thing:	
go *and* sell that thou hast,	go thy way, sell whatsoever thou hast,	sell all that thou hast,	
and give to the poor,	and give to the poor,	and distribute unto the poor,	
and thou shalt have treasure in heaven;	and thou shalt have treasure in heaven:	and thou shalt have treasure in heaven:	
and come	and come, take up the cross,	and come,	
and follow me.	and follow me.	follow me.	
22 But when the young man heard that saying,	22 And	23 And when he heard this,	
he went away sorrowful:	he was sad at that saying, and went away grieved:	he was very sorrowful:	
for he had great possessions.	for he had great possessions.	for he was very rich.	
		24 ¶ And when Jesus saw that he was very sorrowful,	
	23 ¶ And Jesus looked round about		
23 ¶ Then said Jesus unto his disciples, Verily I say unto you,	and saith unto his disciples,	he said,	
That a rich man shall hardly enter into the kingdom of heaven.	How hardly shall they that have riches enter into the kingdom of God!	How hardly shall they that have riches enter into the kingdom of God!	
	24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.	CHAP. XVIII.	
24 And again I say unto you,			
It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.	25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	
25 When his disciples heard *it*, they were exceedingly amazed, saying,	26 And they were astonished out of measure, saying among themselves,	26 And they that heard *it* said,	
Who then can be saved?	Who then can be saved?	Who then can be saved?	
26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.	27 And Jesus, looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.	27 And he said, The things which are impossible with men, are possible with God.	
27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?	28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.	28 Then Peter said, Lo, we have left all, and followed thee.	
28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the	29 And Jesus answered and said,	29 And he said unto them,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIX.	CHAP. X.	CHAP. XVIII.	
throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.			
	Verily I say unto you,	Verily I say unto you,	
29 And every one that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my name's sake,	There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,	There is no man that hath left house, or brethren, or parents, or wife, or children, for the kingdom of God's sake,	
shall receive an hundred fold,	30 But he shall receive an hundred fold now in this time, houses & brethren, and sisters, and mothers, & children, and lands, with persecutions;	30 Who shall not receive manifold more in this present time,	
and shall inherit everlasting life.	and in the world to come eternal life.	and in the world to come life everlasting.	
30 But many *that are* first shall be last; and the last *shall be* first.	31 But many *that are* first shall be last; and the last first.		
C. XX.			
FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.			

MATTHEW. MARK. LUKE. JOHN.

CHAP. XX.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them; Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XX.	CHAP. X.		
13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?			
14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.			
15 Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good?			
16 So the last shall be first, and the first last: for many be called, but few chosen.			
	§ 106. *Jesus, as he is going up to Jerusalem, again foretels his Sufferings to the Twelve apart.*		
	(See § 74. § 77.)		
	32 And they were in the way going up to Jerusalem,		
17 And Jesus, going up to Jerusalem,	and Jesus went before them: and they were amazed; and as they followed they were afraid.		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XX.	CHAP. X.	CHAP. XVIII.	
took thetwelvedisciples apart in the way, and said untothem	And he took again the twelve, and began to tell them what things should happen unto him,	31 Then he took *untohim*thetwelve, andsaiduntothem,	
18 Behold, we go up to Jerusalem;	33 *Saying*,Behold we go up to Jerusalem,	Behold, we go up to Jerusalem, & all things that are written by the prophets concerning the Son of man shall be accomplished.	
and the Son ofman shall be betrayed unto the chief priests, and unto the scribes, & they shallcondemn him to death,	and the Sonof man shall be delivered unto the chief priests, and unto the scribes; & they shall condemn him to death,		
19 And shall deliver him to the Gentiles,	and shall deliver him to the Gentiles:	32For he shall be delivered unto the Gentiles,	
to mock,	34 And they shall mock him,	and shall be mocked, and spitefully intreated,	
and to scourge,	and shall scourge him, and shall spit upon him,	33 And they shall scourge *him*,	
and to crucify*him*:	and shall kill him:	32 And spitted on: 33 And put him to death:	
and the third day he shall rise again.	and the third day he shall rise again.	and the third day he shall rise again.	
		34 And they understood none of these things: and this sayingwas hid from them,neither knew they the things which were spoken.	

MATTHEW. MARK. LUKE. JOHN.

CHAP. XX. CHAP. X.

§ 107. *The ambitious request of James and John.*

20 Then came to him the mother of Zebedee's children, with her sons,

worshipping *him*,

and desiring a certain thing of him.

21 And he said unto her, What wilt thou?

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask.

Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with:

They say unto him, We are able.

23 And he saith unto them, Ye shall indeed drink of my cup,

& with the baptism that

35 And James & John the sons of Zebedee come unto him,

saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask:

Can ye drink of the cup that I drink of, and be baptised with the baptism that I am baptised with?

39 And they say unto him, We can.

And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, & with the baptism that

MATTHEW. MARK. LUKE. JOHN.

CHAP. XX.

I am baptised with be baptised: but to sit on my right hand and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *untohim*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

CHAP. X.

I am baptised withal, shall ye be baptised:

40 But to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and the great ones exercise authority upon them.

43 But so it shall not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XX.	CHAP. X.	CHAP. XVIII.	
	§ 108. *Jesus restores sight to two blind Men near Jericho.*		
		35 And it came to pass,	
29 And as they departed from Jericho,*	46 And they came to Jericho; and as he went out of Jericho,	that as he was come nigh unto Jericho,	
a great multitude followed him.	with his disciples & a great number of people,		
30 And behold, two blind men	blind Bartimeus, the son of Timeus,	a certain blind man	
sitting by the way side,	sat by the highway side, begging.	sat by the way side begging:	
		36 And hearing the multitude pass by, he asked what it meant.	
When they heard that Jesus passed by,	47 And when he heard that it was Jesus of Nazareth	37 And they told him, that Jesus of Nazareth passeth by.	
cried out, saying, O Lord, *thou* son of David, have mercy on us.	he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.	38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.	
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying,	48 And many charged him that he should hold his peace: but he cried the more a great deal,	39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more,	

* Place.... Jericho.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XX.	CHAP. X.	CHAP. XVIII.	
O Lord *thou* son of David, have mercy on us. 32 And Jesus stood still, and called them,	*Thou* son of David, have mercy on me. 49 And Jesus stood still, & commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus.	*Thou* son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near,	
and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on *them* and touched their eyes:	51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.	he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.	
And immediately their eyes received sight, and they followed him.	52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.	42 And Jesus said unto him, Receive thy sight; thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God:	

CHAP. XVIII.

and all the people, when they saw *it*, gave praise unto God.

C. XIX.

AND *Jesus* entered and passed through Jericho.

§ 109. *Jesus visits Zaccheus, a chief of the Publicans.*

2 *And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down? for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this

* Place...Near Jerusalem.

CHAP. XIX.

house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been fathful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

CHAP. XIX.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin :

21 For I feared thee, because thou art an austere man : thou takest up that thou layest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XI.

§ 110. *Jesus arrives at Bethany six Days before the Passover.*

55 ¶ And the Jews' passover was nigh at hand :* and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast ?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew were he were, he should shew *it*, that they might take him.

C. XII.

THEN Jesus six days before the passover † came to Bethany,‡ where Lazarus was which had been dead, whom he raised from the dead.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

§ 111. *Jesus proceeds to Jerusalem, amidst the Acclama-*

*, Time....Near the fourth Passover. † Six days before the Passover, or Saturday. ‡ Place....Bethany.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	CHAP. XII.
			tions of the Disciples and the Multitude. The Transactions there.
			12 ¶ On the next day,
		29 And it came to pass, when	
AND when they drew nigh unto Jerusalem*	AND when they came nigh to Jerusalem,	he was come nigh	
and were come to Bethpage,†	unto Bethpage and Bethany,	to Bethpage and Bethany,	
unto the mount of Olives,	at the mount of Olives,	at the mount called *the mount* of Olives,	
Then sent Jesus two disciples,	he sendeth forth two of his disciples,	he sent two of his disciples,	
2 Saying unto them, Go into the village overagainst you, and straightway	2 And saith unto them, Go your way into the village overagainst you: and as soon as ye be entered into it,	30 Saying, Go ye into the village over against *you* in the which at your entering	
ye shall find an ass tied, and a colt with her; loose *them*, and bring *them* unto me.	ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.	ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.	
			much people that were come to the feast, when they heard that

* Time....Five days before the Passover, or Sunday.
† Place....Bethany, Bethpage, and the Mount of Olives.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	CHAP. XII.
3 And if any *man* say ought unto you,	3 And if any man say unto you, Why do ye this;	31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him,	
ye shall say,	say ye		
The Lord hath need of them and straightway he will send them	That the Lord hath need of him and straightway he will send him hither.	Because the Lord hath need of him	
6 And the disciples went,	4 And they went their way, and found the colt tied by the door without, in a place where two ways met;	32 And they that were sent went their way, and found even as he had said unto them.	
and did as Jesus commanded them,	and they loose him.		
	5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them, even as Jesus had commanded: & they let them go.	33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him.	Jesus was coming to Jerusalem 13 Took branches of palm-

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	CHAP. XII.
			trees, and went forth to meet him,
7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.	7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him,	35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.*	14 And Jesus, when he had found a young ass sat thereon;
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,			as it is written,
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.			Fear not, daughter of Sion: Behold, thy king cometh, sitting on an ass's colt.
			16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.
			17 The people therefore that was with him

* Place....Between Bethany and the descent of the Mount of Olives.

MATTHEW. CHAP. XXI.	MARK. CHAP. XI.	LUKE. CHAP. XIX.	JOHN. CHAP. XII.
			when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done his miracle.
8 And a very great multitude spread their garments in the way; and others cut down branches from the trees, and strawed *them* in the way.	8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.	36 And as they went, they spread their clothes in the way.	
		37 And when he was come nigh, even now at the descent of the mount of Olives,*	
9 And the multitudes that went before, and that followed,	9 And they that went before, and they that followed,	the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	
cried, saying, Hosanna	cried, saying, Hosanna	38 Saying,	13 And cried, Hosanna,

* Place....The Descent of the Mount of Olives.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	CHAP. XII.
to the Son of David: Blessed *is* he that cometh in the name of the Lord;	Blessed *is* he that cometh in the name of the Lord:	Blessed *be* the king that cometh in the name of the Lord: peace in heaven, and glory in the highest.	Blessed *is* the king of Israel that cometh in the name of the Lord.
	10 Blessed *be* the kingdom of our father David that cometh in the name of the Lord:		
Hosanna in the highest.	Hosanna in the highest.		
		39 And some of the Pharisees, from among the multitude, said unto him, Master, rebuke thy disciples.	
		40 And he answered & said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.	
			19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
		41¶ And when he was come near,* he beheld	

* Place....Between the Descent of the Mount of Olives and Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	
		the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; & they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.	
10 And when he was come into Jerusalem,* all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.	11 And Jesus entered into Jerusalem, and into the temple:* and when he		

* Place...Jerusalem. | † The Temple.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXI. CHAP. XI. CHAP. XII.

had looked round about upon all things,

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and thechildren crying in the temple, and saying, Hosanna to the son of David; theywere sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; haveyenever read, Out of the mouth of babes and sucklingsthouhast perfected praise?

20 ¶ And there were certain Greeks among them that came up to worship at the feast:*

21 The same came thereforetoPhilip, whichwasof Bethsaida of Galilee,& desired him, saying, Sir, we would see Jesus.

22 Philip cometh & telleth Andrew:

* Place....Jerusalem.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XII.

and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both, glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.		CHAP. XII.
			that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and
	and now the even tide was come,		
17 And he left them, and went out of the city into Bethany,* and lodged there.	he went out unto Bethany with the twelve.		departed,
			and did hide himself from them. 37 ¶ But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our

* Place....Bethany.

CHAP. XII.

report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, *He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of

* Place...Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.		CHAP. XII.
			myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
			50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
§ 112. *The barren Fig Tree. The Temple cleansed.*			
18 Now in the morning, as he returned *	12 And on the morrow, when they were come from Bethany,†		
into the city, he hungered.	he was hungry:		
19 And when he saw a fig tree in the way,	13 And seeing a fig tree afar off, having leaves,		
he came to it,	he came, if haply he might find any thing thereon: and when he came to it,		
and found nothing thereon, but leaves only,	he found nothing but leaves; for the time of figs was not *yet*.		
and said unto it, Let no	14 And Jesus answered and said unto it, No man		

* Time...Four days before the Passover, or Monday.
† Place...Between Bethany and Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	
fruit grow on thee hence forward for ever.	eat fruit of thee hereafter for ever.		
	And his disciples heard *it*.		
And presently the fig tree withered away.			
	15 ¶ And they come to Jerusalem*		
12 ¶ And Jesus went into the temple of God, and cast out all them that sold & bought in the temple,	and Jesus went into the temple,† and began to cast out them that sold & bought in the temple,	45 And he went into the temple, and began to cast out them that sold therein,& them that bought;	
and overthrew the tables of the money changers, and the seats of them that sold doves,	and overthrew the tables of the money changers, and the seats of them that sold doves;		
	16 And would not suffer that any man should carry *any* vessel through the temple.		
13 And said unto them,	17 And he taught, saying unto them,	46 Saying unto them	
It is written, my house shall be called	Is it not written, my house shall be called of all nations	It is written, my house is	
the house of prayer; but ye have made it a den of thieves.	the house of prayer? but ye have made it a den of thieves:	the house of prayer; but ye have made it a den of thieves.	
		47 ¶ And he taught daily in the temple.	
	18 And the scribes and chief priests heard *it*, and sought how	But the chief priests and the scribes and the chief of the people,	

* Place...Jerusalem. † The Temple.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.	CHAP. XIX.	
	they might destroy him:	sought to destroy him,	
	for they feared him, because all the people were astonished at his doctrine.	48 And could not find what they might do: for all the people were very attentive to hear him.	
	19 And when even was come, he went out of the city.*		
	§ 113. *The Disciples observe that the fig tree was withered away.*		
	20 ¶ And in the morning,† as they passed by,‡ they saw the fig tree dried up from the roots.		
	21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.		
20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!			

* Time....Three days before the Passover, or Tuesday.
† Place....Bethany. ‡ Between Bethany and Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XI.		
21 Jesus answered and said unto them,	22 And Jesus answering saith unto them, Have faith in God.		
Verily I say unto you, ye shall not only do this *which is done* to the fig tree,	23 For verily I say unto you,		
but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea;	That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;		
If ye have faith, and doubt not,	and shall not doubt in his heart, but shall believe that those things which he saith shall		
it shall be done.	come to pass; he shall have what-		
22 And	soever he saith. 24 Therefore I		
all things, whatsoever ye shall ask in prayer, believing, ye	say unto you, What things soever ye desire, when ye pray, believe that ye re-		
shall receive.	ceive *them*, and ye shall have *them*. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.		

MATTHEW. CHAP. XXI.	MARK. CHAP. XI.	LUKE. CHAP. XX.	JOHN.
	§ 114. *Jesus's discourse with the chief Priests, the Scribes & Elders, in the Temple.*		
	27 ¶ And they come again to Jerusalem :*		
23 And when he was come	and	AND it came to pass, *that* on one of those days, as he taught the people	
into the temple,	as he was walking in the temple,†	in the temple, and preached the gospel,	
the chief priests and the elders of the people came unto him as he was teaching, and said,	there come to him the chief priests, and the scribes, and the elders,	the chief priests and the scribes came upon *him*, with the elders,	
	28 And say unto him,	2 And spake unto him, saying, Tell us	
By what authority dost thou these things? and who gave thee this authority?	By what authority doest thou these things? and who gave thee this authority to do these things?	by what authority doest thou these things? or who is he that gave thee this authority?	
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me,	29 And Jesus answered and said unto them, I will also ask of you one question, and answer me,	3 And he answered and said unto them, I will also ask you one thing; and answer me:	

* Place—Jerusalem. † The Temple.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXI. CHAP. XI. CHAP. XX.

I in like wise will tell you by what authority I do these things.

25 The baptism of John whence was it? from heaven, or of men?

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us,

Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people;

for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell.

And he said unto them,

Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and

and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven or of men?

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say,

Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people:

for all *men* counted John, that he was a prophet indeed:

33 And they answered and said unto Jesus, We cannot tell.

And Jesus, answering, saith unto them,

Neither do I tell you by what authority I do these things.

C. XII.

AND he began to speak unto them by parables.

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say,

Why then believed ye him not?

6 But and if we say, Of men;

all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them,

Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XII.	CHAP. XX.	
said, Son, go work to-day in my vineyard.			
29 He answered and said, I will not: but afterward he repented, and went.			
30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.			
31 Whether of them twain did the will of *his* father? They say unto him The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.			
32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.			
33 ¶ Hear another parable:		this parable;	
There was a certain householder, which planted a vineyard, and hedged	A *certain* man planted a vineyard, and sat an hedge	A certain man planted a vineyard,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XII.	CHAP. XX.	
it round about, and digged a wine press in it, and built a tower, , and let it out to husbandmen, and went into a far country:	about *it*, and digged *a place for* the wine fat and built a tower, and let it out to husbandmen, and went into a far country:	and let it forth to husbandmen, and went into a far country for a long time.	
34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.	2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.	10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard:	
35 And the husbandmen took his servants, and beat one, and stoned another,	3 And they caught *him*, and beat him, and sent *him* away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.	but the husbandmen beat him, and sent *him* away empty. 11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.	
killed another. 36 Again, he sent other servants more than the first: and they did unto them likewise.	5 And again he sent another; and him they killed, and many others; beating some, and killing some.	12 And again he sent a third: and they wounded him also, & cast *him* out.	

MATTHEW. CHAP. XXI.	MARK. CHAP. XII.	LUKE. CHAP. XX.	JOHN.
		13 Then said the lord of the vineyard What shall I do?	
37 But last of all	6 Having yet therefore one son, his well-beloved,		
he sent unto them his son, saying,	he sent him also last unto them, saying,	I will send my beloved Son:	
They will reverence my son.	They will reverence my son.	it may be they will reverence *him* when they see him.	
38 But when the husbandmen saw the son,	7 But those husbandmen	14 But when the husbandmen saw him,	
they said among themselves,	said among themselves,	they reasoned among themselves saying,	
This is the heir, let us kill him, and let us seize on his inheritance.	This is the heir; come, let us kill him, and the inheritance shall be ours.	This is the heir; come, let us kill him, that the inheritance may be ours.	
39 And they caught him, and cast *him* out of the vineyard, and slew *him*.	8 And they took him, and killed *him*, and cast *him* out of the vineyard.	15 So they cast him out of the vineyard, and killed *him*.	
40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?	9 What shall therefore the lord of the vineyard do?	What therefore shall the lord of the vineyard do unto them?	
41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen which shall render	He will come and destroy the husbandmen, and will give the vineyard unto others.	16 He shall come and destroy these husbandmen and shall give the vineyard to others.	

MATTHEW. CHAP. XXI.	MARK. CHAP. XII.	LUKE. CHAP. XX.	JOHN.
him the fruits in their seasons.			
		And when they heard *it*, they said, God forbid.	
42 And Jesus saith unto them,		17 And he beheld them, and said, What is this then that is written,	
Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes?	10 And have ye not read this Scripture; The stone which the builders rejected, is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?	The stone which the builders rejected, the same is become the head of the corner?	
43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.			
44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.		18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.	
46 But when they sought to lay hands on him,	12 & they sought to lay hold on him,	19 ¶ And the chief priests and the scribes sought to lay hands upon him the same hour;	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXI.	CHAP. XII.	CHAP. XX.	
they feared the multitude, because they took him for a prophet.	but feared the people:	and they feared the people:	
45 And when the chief priests and Pharisees had heard his parables,			
they perceived that he spake of them.	for they knew that he had spoken the parable against them.	for they perceived that he had spoken this parable against them.	
C. XXII.			
AND Jesus answered, and spake unto them again by parables, and said,			
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,			
3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.			
4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all			

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXII.

things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, & entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping & gnashing of teeth.

14 For many are called, but few *are* chosen.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
§ 115. *The Pharisees, and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, question Jesus. Jesus questions the Pharisees.*	12 And they left him, and went their way.		
15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.			
		20 And they watched *him*, and sent forth	
16 And they sent out unto him their disciples with the Herodians,	13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.	spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.	
	14 And when they were come,	21 And they asked him, saying,	
saying, Master, we know that thou art true, neither carest thou for any *man*,	they say unto him, Master, we know that thou art true, and carest for no man:	Master, we know that thou sayest & teachest rightly,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
for thou regardest not the person of men, and teachest the way of God in truth.	for thou regardest not the person of men, but teachest the way of God in truth:	neither acceptest thou the person *of any*, but teachest the way of God truly:	
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?	Is it lawful to give tribute to Cesar, or not? 15 Shall we give, or shall we not give?	22 Is it lawful for us to give tribute unto Cesar or no?	
18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?	but he, knowing their hypocrisy, said unto them, Why tempt ye me?	23 But he perceived their craftiness, and said unto them, Why tempt ye me?	
19 Shew me the tribute money. And they brought unto him a penny.	bring me a penny, that I may see *it*. 16 And they brought *it*.	24 Shew me a penny:	
20 And he saith unto them, Whose *is* this image and superscription?	And he saith unto them, whose *is* this image and superscription?	Whose image and superscription hath it?	
21 They say unto him, Cesar's.	and they said unto him, Cesar's.	They answered and said, Cesar's.	
Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the	17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the	25 And he said unto them, Render therefore unto Cesar the things which be Cesar's; and unto God the	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
things that are God's	things that are God's.	things which be God's,	
22 When they had heard *these words*,		26 And they could not take hold of his words before the people: and	
they marvelled,	And they marvelled at him.	they marvelled at his answer, and held their peace.	
and left him, and went their way.			
23 ¶ The same day, came to him the Sadducees, which say that there is no resurrection, and asked him,	18 Then come to him the Sadducees, which say there is no resurrection; and they asked him, saying,	27 ¶ Then come to *him* certain of the Sadducees (which deny that there is any resurrection,) and they asked him,	
24 Saying, Master, Moses said If a man die,	19 Master, Moses wrote unto us, If a man's brother die,	28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife,	
having no children, his brother shall marry his wife, and raise up seed unto his brother.	and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.	and he die without children, that his brother should take his wife, and raise up seed unto his brother.	
25 Now there were with us seven brethren: and the first when he had married a wife, deceased, & having no issue, left his wife unto his brother.	20 Now there were seven brethren: and the first took a wife, and dying, left no seed.	29 There were therefore seven brethren: and the first took a wife, and died without children.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
26 Likewise the second also,	21 And the second	30 And the second	
	took her, and died, neither left he any seed:	took her to wife, and he died, childless.	
and the third,	and the third likewise.	31 And the third took her; and in like manner the seven also. And they left no children, and died.	
, unto the seventh.	22 And the seven had her, and left no seed:		
27 And last of all the woman died also.	last of all the woman died also.	32 Last of all the woman died also.	
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.	23 In the resurrection therefore, when they shall rise whose wife shall she be of them? for the seven had her to wife.	33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.	
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.	24 And Jesus answering said unto them, Do ye not therefore err because ye know not the scriptures, neither the power of God?	34 And Jesus answering said unto them,	
		The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world,	
30 For in the resurrection they neither marry, nor are given in marriage,	25 For when they shall rise from the dead, they neither marry, nor are given in marriage:	and the resurrection from the dead, , neither marry, nor are given in marriage: 36 Neither can they die any more:	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
but are as the angels of God in heaven.	but are as the angels which are in heaven	for they are equal unto the angels; and are the children of God, being the children of the resurrection.	
31 But as touching the resurrection of the dead, have ye not read, that which was spoken unto you by God, saying,	26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying,	37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.	
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.	*I am* the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.	38 For he is not a God of the dead, but of the living: for all live unto him	
33 And when the multitude heard *this*, they were astonished at his doctrine.			
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.		
35 Then one of them, *which was* a lawyer,	28 And one of the scribes		
	came, and having heard them reasoning together, and perceiving that he had answered them well,		
asked *him a question* tempting him, and saying,	asked him,		
36 Master, which *is* the great commandment in the law?	Which is the first commandment of all?		
37 Jesus said unto him,	29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:		
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.	30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.		
38 This is the first and great commandment.	this *is* the first commandment.		
39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.	31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.		
	There is none other commandment greater than these.		
40 On these two commandments			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
hang all the law and the prophets.			
	32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answereddiscreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*	39 Then certain of the scribes answeringsaid, Master, thou hast well said.	
41 ¶ While the Phariseeswere gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him *The son* of David.			
43 He saith unto them,	35 ¶ And Jesus answered and said, while he taught	41 ¶ And he said unto them,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
	in the temple, Howsaythescribes that Christ is the son of David?	How say they that Christ is David's son?	
How then doth David	36 For David himself said bythe HolyGhost,	42 And David himself saith	
in spirit		in the book of psalms,	
call him Lord, saying,			
44 The Lord saidunto myLord, Sit thou on my right hand,	The Lord said to my Lord, Sit thou on my right hand,	The Lord said untomyLord, Sit thou on my right hand,	
till I make thine enemies thy footstool?	till I make thine enemies thy footstool?	43 Till I make thine enemies thy footstool.	
45 If David then call him Lord,	37 David therefore himself calleth him Lord;	44 David therefore calleth him Lord,	
how is he his son?	and whence is he *then* his son;	how is he then his son?	
	and the common people heard him gladly.		
46 And no man was able to answer him a word, neither durst any *man* fromthat day forth ask him any more *questions.*		40 And after that they durst not ask him any *question at all.*	
116. *Jesus, in hearing of his Disciples, and of the Multitude, reproves the Scribes & Pharisees to their*			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIII. *Face with a divine Eloquence.*	CHAP. XII.	CHAP. XX.	
C. XXIII.			
THEN spake Jesus to the multitude, and to his disciples,		45 ¶ Then in the audience of all	
	38 ¶ And he said unto them in his doctrine,	the people he said unto his disciples,	
2 Saying, The Scribes and the Pharisees sat in Moses' seat: 3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.			
	Beware of the scribes,	46 Beware of the scribes,	
4 For they bind heavy burdens and grievous to be borne, & lay *them* on mens' shoulders; but they *themselves* will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,	which love to go in long clothing	which desire to walk in long robes,	
6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,	39 And the uppermost rooms at feasts, and the chief seats in the synagogues,	And the chief rooms at feasts, and the highest seats in the synagogues,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIII.	CHAP. XII.	CHAP. XX.	
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.	38 And *love* salutations in the market-places :	and love greetings in the markets ;	
8 But be not ye called Rabbi: for one is your Master ; *even* Christ ; and all ye are brethren.			
9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.			
10 Neither be ye called masters: for one is your Master, *even* Christ.			
11 But he that is greatest among you shall be your servant.			
12 And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.			
13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIII.	CHAP. XII.	CHAP. XX.	
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows'houses, and for a pretence make long prayer: therefore ye shall receivethe greater damnation.	40 Which devour widows'houses, and for a pretence make long prayers: these shall receive greaterdamnation	47 Which devour widows'houses, and for a shew make long prayers: the same shall receive greaterdamnation.	
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye makehimtwo-fold more the child of hell than yourselves.			
16 Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.			
17 *Ye* fools, and blind: for whether is greater, thegold, or the temple that sanctifieth the gold?			
18 And whosoever shall swearby the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.			

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXIII.

19 *Ye* fools, and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *mens* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXIII.

Pharisees, hypocrites! because ye built the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIII.	CHAP. XII.	CHAP. XXI.	
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.			
	§ 117. Jesus prefers the widow's offering to the gifts of the rich.		
	41 ¶ And Jesus satover againstthe treasury :		
	and behèld how the people cast money into the treasury : and many that were rich cast in much.	AND he looked up, and saw the rich men casting their gifts into the treasury.*	
	42 And therecame a certain poor widow, and she threw intwomites, which make a farthing.	2 And he saw also a certain poor widow casting in thither two mites.	
	43 And he called *unto him* his disciples, and saith unto them,	3 And he said,	
	Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury :	Of a truth I say unto you, that this poor widow hath cast in more than they all :	
	44 For all *they* did cast in of their abundance ;	4 For all these have of theirabundance cast in	

* Place...The Treasury in the Temple.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XII.	CHAP. XXI.	
		unto the offerings of God:	
	but she of her want did cast in all that she had, *even* all her living.	but she of her penury hath castin all the living that she had.	
§ 118. *Jesus foretels the Destruction of the Temple, as he takes his final leave of it: and on the Mount of Olives teaches four of his Apostles what were the signs of his coming to destroy the Jews, and to close the Mosaic dispensation.*			
	C. XIII.		
AND Jesus went out, and departed from the temple: and his disciples came to *him*	AND as he went out from the temple,* one of his disciples saith unto him, Master, see	5 And as some spake of the temple how it was adorned with goodly stones and gifts,	
for to shew him the buildings of the temple.	what manner of stones, and what buildings *are here!*		
2 And Jesus said unto them,	2 And Jesus answering said unto him,	he said,	
See ye not all these things?	Seest thou these great buildings?	6 *As for* these things which ye behold,	
verily I say unto you,		the days will come, in which	

* Place....Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
there shall not be left here one stone upon another, that shall not be thrown down.	there shall not be left one stone upon another, that shall not be thrown down.	there shall not be left one stone upon another, that shall not be thrown down.	
3 ¶ And as he sat upon the mount of Olives,	3 And as he sat upon the mount of Olives,* over against the temple,		
the disciples came unto him privately, saying,	Peter, and James, and John, and Andrew, asked him privately,	7 They asked him, saying, Master,	
Tell us, when shall these things be, and what *shall be* the sign of thy coming, and of the end of the world?	4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?	but when shall these things be? and what sign *will there be* when these things shall come to pass?	
4 And Jesus answered and said unto them, Take heed that no man deceive you.	5 And Jesus answering them began to say, Take heed lest any *man* deceive you:	8 And he said, Take heed that ye be not deceived:	
5 For many shall come in my name, saying, I am Christ; and shall deceive many.	6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.	for many shall come in my name, saying, I am *Christ*;	
		and the time draweth near: go ye not therefore after them.	
6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.	7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.	9 But when ye shall hear of wars, and commotions, be not terrified: for these thing must first come to pass; but the end *is* not by and by.	

* Place...The Mount of Olives.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
		10 Then said he unto them,	
7 For nation shall rise against nation, and kingdom against kingdom:	8 For nation shall rise against nation, and kingdom against kingdom:	Nation shall rise against nation, and kingdom against kingdom:	
and there shall be famines, and pestilences, and earthquakes in divers places,	and there shall be earthquakes in divers places, and there shall be famines & troubles.	11 And great earthquakes shall be in divers places, and famines, and pestilences;	
		and fearful sights and great signs shall there be from heaven.	
8 All these *are* the beginning of sorrows.	these *are* the beginnings of sorrows.		
	9 ¶ But take heed to yourselves:		
		12 But before all these, they shall lay their hands on you, and persecute *you*,	
9 Then shall they deliver you up	for they shall deliver you up to	delivering *you* up to	
	councils; and in the synagogues ye	the synagogues, and into prisons,	
to be afflicted,	shall be beaten: and ye shall be brought before	being brought before	
	rulers and kings	kings and rulers	
and shall kill you:	for my sake,	for my name's sake.	
		13 And it shall turn to you	
	for a testimony against them.	for a testimony	
	11 But when they shall lead *you*, and deliver you up,		
	take no thought beforehand what	14 Settle *it* therefore in your hearts,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
	ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye:	not to meditate before what ye shall answer:	
		15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.	
	for it is not ye that speak, but the Holy Ghost.		
10 And then shall many be offended, and shall betray one another, and shall hate one another,	12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.	16 And ye shall be betrayed both by parents & brethren kinsfolks & friends and *some* of you shall they cause to be put to death.	
and ye shall be hated of all nations for my names sake.	13 And ye shall be hated of all *men* for my names sake:	17 And ye shall be hated of all *men* for my names sake.	
		18 But there shall not an hair of your head perish.	
11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold			
13 But he that	but he that		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
shall endure unto the end, the same shall be saved.	shall endure unto the end, the same shall be saved.		
		19 In your patience possess ye your souls.	
14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.	10 And the gospel must first be published among all nations.		
15 When ye therefore shall see	14 ¶ But when ye shall see	20 And when ye shall see Jerusalem compassed with armies,	
the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,	the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not,	then know that the desolation thereof is nigh.	
(whoso readeth, let him understand:)	(let him that readeth understand)		
16 Then let them which be in Judea flee into the mountains:	then let them that be in Judea flee to the mountains:	21 Then let them which are in Judea flee to the mountains;	
17 Let him which is on the housetop not come down	15 And let him that is on the housetop not go down into the house, neither enter *therein*,		
to take any thing out of his house:	to take any thing out of his house:		
		and let them which are in the midst of it depart out;	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
18 Neither let him which is in the field return back to take his clothes.	16 And let him that is in the field not turn back again for to take up his garment.		
		and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled.	
19 And woe unto them that are with child, and to them that give suck in those days!	17 But woe to them that are with child, and to them that give suck in those days!	23 But woe unto them that are with child, and to them that give suck in those days!	
20 But pray ye that your flight be not in the winter, neither on the sabbath-day:	18 And pray ye that your flight be not in the winter.		
21 For then shall be great tribulation,	19 For *in* those days shall be affliction,	for there shall be great distress in the land, & wrath upon this people.	
such as was not since the beginning of the world to this time, no, nor ever shall be	such as was not from the beginning of the creation which God created unto this time, neither shall be.		
		24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.		
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.	20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.		
23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.	21 And then if any man shall say to you, Lo, here *is* Christ; or lo, *he* is there; believe *him* not:		
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.	22 For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.		
25 Behold, I have told you before.	23 But take ye heed: behold, I have foretold you all things.		
26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.			
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.			
28 For wheresoever the carcass is, there will the eagles be gathered together.			
29 ¶ Immediately after the tribulation of those days	24 ¶ But in those days, after that tribulation,		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,	the sun shall be darkened, and the moon shall not give her light, 25and the stars of heaven shall fall,	25And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Mens' hearts failing them for fear,& for looking after those things which are coming on the earth:	
and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes ofthe earthmourn,	and the powers that are in heaven shall be shaken.	for the powers of heaven shall be shaken.	
and they shall see the Son of man coming in the clouds of heaven, with power and great glory.	26 And then shall they see the Son of man coming in the clouds, with great power and glory.	27 And then shall they see the Son of man coming in a cloud, with power and great glory.	
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds,	27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
	to the uttermost part of heaven.		
from one end of heaven to the other.			
		28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.	
		29 And he spake to them a parable,	
32 Now learn a parable of the fig tree;	28 Now learn a parable of the fig tree:	Behold the fig tree, and all the trees;	
When his branch is yet tender, and putteth forth leaves ye know	When her branch is yet tender, and putteth forth leaves ye know		
		30 When they now shoot forth, ye see and know of your own selves,	
that summer *is* nigh:	that summer is near:	that summer is now nigh at hand.	
33 So likewise ye, when ye shall see all these things,	29 So ye in like manner, when ye shall see these things come to pass,	31 So likewise ye, when ye see these things come to pass,	
know that it is near, *even* at the doors.	know that it is nigh, *even* at the doors.	know ye that the kingdom of God is nigh at hand.	
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.	30 Verily I say unto you, that this generation shall not pass, till all these things be done.	32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.	
35 Heaven and earth shall pass away, but my words shall not pass away.	31 Heaven and earth shall pass away: but my words shall not pass away.	33 Heaven and earth shall pass away: but my words shall not pass away.	
36 ¶ But of that day and hour knoweth no *man*, no, not the angels	32 ¶ But of that day and *that* hour knoweth no man, no, not the angels		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
of heaven, but my Father only.	which are in heaven, neither the Son, but the Father.		
37 But as the days of Noe *were*, so shall also the coming of the Son of man be.			
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,			
39 And knew not until the flood came, & took them all away; so shall also the coming of the Son of man be.			
40 Then shall two be in the field; the one shall be taken, & the other left.			
41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.			
		34 ¶ And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXIV.	CHAP. XIII.	CHAP. XXI.	
		35 For as a snare shall it come on all them that dwell on the face of the whole earth.	
	33 Take ye heed, watch and pray:	36 Watch ye therefore, and pray always. that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.	
42 ¶ Watch therefore:			
for ye know not what hour your Lord doth come.	for ye know not when the time is.		
43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, & would not have suffered his house to be broken up.			
44 Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.			
	34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXIV.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his Lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XIII.

35 Watch ye therefore: (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock crowing, or in the morning:)

36 Lest coming suddenly, he find you sleeping.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXV.	CHAP. XIII.		
	37 And what I say unto you, I say unto all, Watch.		
THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.			
2 And five of them were wise, and five *were* foolish.			
3 They that *were* foolish took their lamps, and took no oil with them:			
4 But the wise took oil in their vessels with their lamps.			
5 While the bridegroom tarried, they all slumbered and slept.			
6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.			
7 Then all those virgins arose, and trimmed their lamps.			
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.			
9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.			
10 And while they went to buy, the bridegroom came; and they			

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXV.

that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faith-

CHAP. XXV.

ful over a few things, I will make thee rulerover many things:enter thou into the joy of thy lord.

22 He also that had received two talents came,and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked andslothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXV.

§ 119. *Jesus describes the proceedings at the last day. How Jesus hitherto employed himself during this week.*

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he set upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an-hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXV.

unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXI.

37 And in the day time he was teaching

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXI.	
		in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.	
§ 120. *The Transactions on the fourth Day of the Week in which Jesus was crucified.* AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that			
		C. XXII.	
after two days is *the feast of* the passover,	AFTER two days was *the feast of* the passover, and of unleavened bread:	NOW the feast of unleavenedbread*drew nigh, which is called the passover.	
and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,			

* Time...Two days before the Passover, or Wednesday.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XII.
4 And consulted that they might take Jesus by subtilty and kill *him*.	and the chief priests & scribes sought how they might take him by craft, and	2 And the chief priests & scribes sought how they might	
5 But they said, Not on the feast *day*, lest there be an uproar among the people.	put *him* to death. 2 But they said, Not on the feast *day*, lest there be an uproar of the people.	kill him; for they feared the people.	
6 ¶ Now when Jesus was in Bethany, *in the house of Simon the leper,	3 ¶ And being in Bethany, in the house of Simon the leper,		2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.	as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.		3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped his feet with her hair: & the house was fill-

* Place....Bethany.

MATTHEW. CHAP. XXVI.	MARK. CHAP. XIV.	LUKE.	JOHN CHAP. XII.
			ed with the odour of the ointment.
8 Butwhenhis disciple, saw *it*, they had indignation, saying,	4 And there weresomethat had indignation withinthemselves, and said,		
			4 Then saith one of his disciples, Judas Iscariot, Simon's*son*,which shouldbetray him,
To what purpose *is* this waste?	Why was this waste of the ointment made?		
9 For this ointment might have beensoldfor much, and given to the poor.	5 For it might have been sold for more than three hundred pence, & have been given to the poor. And they murmuredagainst her.		5 Why was not this ointment sold for three hundred pence, and given to the poor?
			6 This he said, not that he cared for the poor; but because he was a thief, and had the bag,and bare what was put therein.
10 When Jesus understood *it*, he said unto them,	6 And Jesus said,		7 Then saidJesus,
Why trouble ye the woman? for she hath wrought a good work upon me.	Let her alone; Why trouble ye her? she hath wrought a good work on me.		Let her alone:
11 For ye have the poor always with you;	7 For ye have the poor with you always, and whensoever ye will, ye may do them good:		8 For the poor always ye have with you;

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XII.
but me ye have not always.	but me ye have not always.		but me ye have not always.
			7 Against the day of my burying hath she kept this.
12 For in that she hath poured this ointment on my body, she did *it* for my burial.	8 She hath done what she could: she is come aforehand to anoint my body to the burying		
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.		
		3¶ Then entered Satan into	
14¶ Then one of the twelve called Judas Iscariot,	10¶ And Judas Iscariot, one of	Judas, surnamed Iscariot, being of	
	the twelve,	the number of the twelve.	
went unto	went unto	4 And he went his way, and communed with	
the chief priests,	the chief priests,	the chief priests and captains,	
	to betray him unto them.	how he might betray him unto them.	
15 And said *unto them*, What will ye give me, and I will deliver him unto you?			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
	11 And when they heard *it*, they were glad, and promised to give him money.	5 And they were glad, and covenanted to give him money.	
And they covenanted with him for thirty pieces of silver.		6 And he promised, and	
16 And from that time he sought opportunity to betray him.	And he sought how he might conveniently betray him.	sought opportunity. ot betray him unto them, in the absence of the multitude.	

THE END OF PART V.

PART VI.

THE TRANSACTIONS OF THREE DAYS FROM THE DAY ON WHICH THE FOURTH PASSOVER WAS KILLED TO THE END OF THE DAY BEFORE THE RESURRECTION.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
		§ 121. *Jesus prepares to keep the Passover.*	
17 ¶ Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?	12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayesteatthepassover? 13 And he sendeth forth two of his disciples,	7 ¶ Then came the day of * † unleavened bread, when the passover must be killed. 9 And they said unto him, Where wilt thou that we prepare? 8 And he sent Peter and John, saying, Go and prepareusthepassover, that we may eat.	

* Time....The day before the fourth Passover, or Thursday.
† Place....Bethany.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
18 And he said, Go	and saith unto them, Go ye	10 And he said unto them, Behold,	
into the city	into the city, and there shall meet you a man bearing a pitcher of water: follow him.	when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him	
	14 And wheresoever he shall go in,	into the house where he entereth in.	
to such a man, and say unto him, The Master saith,	say ye to the goodman of the house, The Master saith,	11 And ye shall say unto the goodman of the house, The Master saith unto thee,	
My time is at hand;			
I will keep the passover at thy house	Where is the guest-chamber where I shall eat the passover	Where is the guest-chamber, where I shall eat the passover	
with my disciples.	with my disciples?	with my disciples?	
	15 And he will shew you a large upper room furnished and prepared: there make ready for us.	12 And he shall shew you a large upper room furnished: there make ready.	
19 And the disciples did as Jesus had appointed them;	16 And his disciples went forth,	13 And they went,	
	and came into the city,* and found as he had said unto them:	and found as he had said unto them:	
and they made ready the passover.	and they made ready the passover.	and they made ready the passover.	

* Place—Jerusalem.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
§ 122. *Jesus sits down with the Twelve. There is ambitious contention among the Twelve.*			
20 Now when theeven wascome, he sat down with the twelve.	17 And in the evening * he cometh with the twelve.	14 And when the hour was come he sat down, and the twelve apostles with him. 24 ¶ And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them, & they that exercise authority upon them are called benefactors. 26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he thatischief, as he that doth serve. 27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.	

* Time...Thursday evening. The fourth Passover.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXII. CHAP. XIII.

28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

§ 123. *Jesus washes the feet of his Disciples.*

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved

MATTHEW. MARK. LUKE. JOHN.

CHAP. XIII.

his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come fom God, and went to God;

4 He riseth from supper, and laid aside his garments, and took a towel and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you?

CHAP. XIII.

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet? ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XIII.
	§ 124. *Jesus fortels that Judaswould betray him. The Conduct of the Disciples, and of Judas.*		
			21 When Jesushadthussaid, he was troubled in spirit,
21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me,	18 And as they sat and * did eat, Jesus said, Verily I say unto you, one of you, which eateth with me, shall betray me.		and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
		21 ¶ But behold the hand of him that betrayeth me *is* with me on the table.	
			22 Then the disciples looked one on another doubting of whom he spake
22 And they were exceeding sorrowful,	19 And they began to be sorrowful,		
		23 And they began to inquire among themselves, which of them it was that should do this thing.	

* Time....The night before the Crucifixion.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XIII.
and began every one of them to say unto him, Lord, is it I?	and to say unto him, one by one, *Is* it I? and another *said*, *Is* it I?		
23 And he answered & said, He that dippeth *his* hand with me in the dish, the same shall betray me.	20 And he answered & said unto them, *It is* one of the twelve, that dippeth with me in the dish.		
24 The son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man, if he had not been born.	21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man, if he had never been born.	22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!	
			23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved 24 Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it?

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVI.

CHAP. XIII.

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.		CHAP. XIII.
			33 Little children yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go yecannot come, so nowIsay to you
			34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
			35 By this shall all *men* know that yearemydisciples, if ye have love one to another.
			§ 125. *Jesus foretels to the Apostles the fall of Peter, & their common danger.*
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
			37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
31 Then saith Jesus unto them, All ye shall be offended	27 And Jesussaith unto them, All ye shall be offended		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XLV.	CHAP. XXII.	CHAP. XIII.
because of me this night: for it is written, I will smite the shepherd, & the sheep of the flock shall be scattered abroad.	because of me this night: for it is written, I will smite the shepherd, & the sheep shall be scattered.		
32 But after I am risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee.		
33 Peter answered & said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.	29 But Peter said unto him, Although all shall be offended yet *will* not I.		
		31 ¶ And the Lord said, Simon, Simon, Behold, Satan hath desired *to have* you, that he may sift *you* as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.	
34 Jesus said unto him,	30 And Jesus saith unto him,	34 And he said,	38 Jesus answered him, Wilt thou lay down thy life for my sake?

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XIII.
Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	Verily I say unto thee, That this day *even* in this night, before the cock crow twice, thou shalt deny me thrice.	I tell thee, Peter, The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.	Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.	35 ¶ And he said unto them, When I sent you without purse, & scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.	

MATTHEW.	MARK.	LUKE.	PAUL.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	1 CORINTH.
		37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold here *are* two swords. And he said unto them, It is enough.	C. XI.
§ 126. *Jesus breaks and distributes the bread to his Disciples.*			
26 ¶ And as they were eating,	22 ¶ And as they did eat,	19 ¶ And	
Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.	Jesus took bread, and blessed, and brake *it*, and gave to them, and said Take, eat: this is my body.	he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.	23 took bread: 24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XIV.

§ 127. *Jesus comforts his Disciples.*

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it *were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the father, that dwelleth in me, he doeth the works.

CHAP. XIV.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake

12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that

CHAP. XIV.

thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

MATTHEW. CHAP. XXVI.	MARK. CHAP. XIV.	LUKE. CHAP. XXII.	PAUL. 1 COR. C. XI.
§ 128. *Jesus presents the Cup to his Disciples.*			
27 And he took the cup,	23 And he took the cup,	20 Likewise also the cup	25 After the same manner also *he took* the cup,
and gave thanks, and gave *it* to them, saying,	and when he had given thanks he gave *it* to them:	after supper, saying,	when he had supped, saying,
Drink ye all of it;	24 And he said unto them,		
28 For this is my blood of the new testament, which is shed for many for the remission of sins,	this is my blood of the new testament, which is shed for many.	This cup is the new testament in my blood, which is shed for you.	This cup is the new testament in my blood:
			this do ye, as oft as ye drink *it*, in remembrance of me.
	23 And they all drank of it.		
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.	25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God		

MATTHEW. MARK. LUKE. JOHN.

CHAP. XIV.

§ 129. *Jesus resumes his Discourse to his Disciples.*

31 Arise, let us go hence.

C. XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's

CHAP. XV.

commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they

CHAP. XV.

have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, & hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law. They hated me without a cause.

26 ¶ But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

C. XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these

CHAP. XVI.

things I said not unto you at the beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.

16 ¶ A little while, and ye shall not see me: and a gain, a

CHAP. XVI.

little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father!

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and

MATT. MARK. LUKE. JOHN.

CHAP. XVI.

ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

MATT. MARK. LUKE. JOHN.

CHAP. XVII.

§ 130. *Jesus's Prayer.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

MATT. MARK. LUKE. JOHN.

CHAP. XVII.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

MATT. MARK. LUKE. JOHN.

CHAP. XVII.

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

§ 131. *Jesus's Agony in Gethsemane.**

C. XVIII.

WHEN Jesus had spoken these words,

* Place—Gethsemane.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
30 And when they had sungan hymn, they went out into the mount of Olives.	26¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him	he went forth with his disciples over the brook Cedron,
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples Sityehere, while I go and pray yonder.	32 And they came to a place which was named Gethsemane; and he saith to his disciples, Sityehere, while I shall pray.	40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.	where was a garden, into the which he entered, and his disciples.
37 And he took with him Peter & the two sons of Zebedee, and began to be sorrowful, and very heavy.	33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;		
38 Then saith he unto them, My soul is exceedingsorrowful even unto	34 And saith unto them, My soul is exceedingsorrowful unto		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
death: tarry ye here, and watch with me.	death: tarry ye here, and watch.		
39 And he went a little farther,	35 And he went forward a little,	41 And he was withdrawn from them about a stone's cast, and kneeled down,	
and fell on his face,	and fell on the ground,		
and prayed,	and prayed, that, if it were possible, the hour might pass from him.	and prayed,	
saying, O my Father,	36 And he said, Abba, Father, all things *are* possible unto thee;	42 Saying, Father,	
if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.	take away this cup from me: nevertheless, not what I will, but what thou wilt.	if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.	
		45 And when he rose up from prayer,	
40 And he cometh unto the disciples, and findeth them asleep,	37 And he cometh, and findeth them sleeping,	and was come to his disciples, he found them sleeping for sorrow,	
and saith unto Peter,	and saith unto Peter, Simon, sleepest thou?	46 And said unto them,	
What, could ye not watch with me one hour?	couldest not thou watch one hour?	Why sleep ye?	
41 Watch and pray, that ye enter not into temptation:	38 Watch ye and pray, lest ye enter into temptation.	rise and pray, lest ye enter into temptation.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
the spirit indeed *is* willing, but the flesh *is* weak.	The spirit truly *is* ready, but the flesh *is* weak.		
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	39 And again he went away, and prayed, and spake the same words.		
43 And he came and found them asleep again: for their eyes were heavy.	40 And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him.		
44 And he left them, and went away again, and prayed the third time, saying the same words.			
		43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.	
45 Then cometh he to his disciples; and saith unto	41 And he cometh the third time, and saith unto		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.	them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.		
			§ 132. *Jesus is betrayed.* 2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. 3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither, with lanterns and torches & weapons.
47 ¶ And while he yet spake, lo, Judas, one of the twelve, came and with him a great multitude,	43 And immediately, while he yet spake, cometh Judas, one of the twelve and with him a great multitude,	47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of	

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVI. CHAP. XIV. CHAP. XXII. CHAP. XVIII.

withswords and staves, from the chiefpriests and elders of the people.

withswords and staves, from the chiefpriests and the scribes and the elders.

the twelve,went before them,

4 Jesus therefore,knowingall things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him,Jesusof Nazareth. Jesus saith unto them, I am *he*. AndJudas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesusof Nazareth

8 Jesus answered, I have told you that I am *he*: if therefore ye seekme, let thesegotheir way:

9 That the saying might be fulfilled, which he spake, Of themwhichthou gavestme haveI lost none.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.	44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.		
49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.	45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.	and drew near unto Jesus, to kiss him.	
50 And Jesus said unto him, Friend, wherefore art thou come?		48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?	
Then came they, and laid hands on Jesus, and took him.	46 ¶ And they laid their hands on him, and took him.		12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him.
		49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
51 And, behold, one of them, which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, & smote off his ear.	47 And one of them, that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.	50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.	10 ¶ Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.			11 Then said Jesus unto Peter Put up thy sword into the sheath:
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?			
54 But how then shall the scriptures be fulfilled, that thus it must be?			the cup which my Father hath given me, shall I not drink it?
		51 And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
55 In that same hour said Jesus to the multitudes,	48 And Jesus answered and said unto them,	52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,	
Are ye come out, as against a thief, with swords and staves, for to take me?	Are ye come out, as against a thief, with swords, and *with* staves, to take me?	Be ye come out, as against a thief, with swords and staves?	
I sat daily with you teaching in the temple, and ye laid no hold on me.	49 I was daily with you in the temple, teaching, and ye took me not:	53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.	
56 But all this was done, that the scriptures of the prophets might be fulfilled.	but the scriptures must be fulfilled.		
Then all the disciples forsook him, and fled.	50 And they all forsook him and fled.		
	51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:		
	52 And he left the linen cloth, and fled from them naked.		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
			§ 133. *Jesus is brought before Annas and Caiaphas. Peter denies him thrice.*
			13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 24 Now Annas had sent him bound
57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest:	53 ¶ And they led Jesus away to the high priest:	54 ¶ Then took they him, and led *him*, and brought him into the high priest's house.*	unto Caiaphas the high priest.
58 But Peter followed him afar off,	54 And Peter followed him afar off,	And Peter followed afar off.	15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into

* Place....The Judgment Hall of the High Priest.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
			the palaceof the high priest. 16 But Peter stood atthe door without. Then went out the other disciple, which wasknown unto the high priest,andspake untoherthatkept the door, and brought in Peter.
unto the high priest's palace, and went in,	even into thepalaceof the high priest:		
			18 And the servants and officers stoodthere,
		55 And when theyhadkindled afireinthe midst of the hall,	who had made a fire of coals;
			for it was cold: and they warmed themselves: and Peter stood with them,
		and were set down together,	
and sat with the servants,	and he sat with the servants,	Peter sat down among them.	
	and warmed himself at the fire.		and warmed himself.
to see the end.			
69 ¶ Now Peter sat without in the palace: a damsel	66 ¶ And as Peter was beneath in the palace, there cometh one of the maidsofthehigh priest:		
came unto him,			
	67 And when she saw	56 But a certainmaidbeheld	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
	Peter warming himself, she looked upon him,	him as he sat by the fire, and earnestly looked upon him,	
saying,	and said,	and said,	17 Then saith the damsel that kept the door unto Peter,
Thou also wast with Jesus of Galilee.	And thou also wast with Jesus of Nazareth	This man was also with him.	Art not thou also *one* of this man's disciples?
70 But he denied before *them* all, saying,	68 But he denied, saying,	57 And he denied him, saying,	He saith,
I know not what thou sayest.	I know not, neither understand I what thou sayest. And he went out into the porch; & the cock crew.	Woman, I know him not.	I am not.
71 And		58 And after a little while	
when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.	69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.		
		another (*man*) saw him, and said, Thou art also of them.	25 ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples?

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
72 And again he denied with an oath, I do not know the man.	70 And he denied it again.	And Peter said, Man, I am not.	he denied *it*, and said, I am not.
73 And after awhile came unto *him* they that stood by, and said to Peter, Surely, thou also art *one* of them; for thy speech bewrayeth thee.	And a little after, they that stood by said again to Peter, Surely, thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.	59 And about the space of one hour after another confidently affirmed, saying, Of a truth, this *fellow* also was with him: for he is a Galilean.	
			26 One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?
74 Then began he to curse and to swear, *saying*, I know not the man: and immediately the cock crew.	71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak. 72 And the second time the cock crew.	60 And Peter said, Man, I know not what thou sayest: and immediately, while he yet spake, the cock crew.	27 Peter then denied again: and immediately the cock crew.
75 And Peter remembered the word of Jesus, which	And Peter called to mind the word that Jesus	61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had	

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVI. CHAP. XIV. CHAP. XXII. CHAP. XVIII.

said unto him, Before the cock crow, thou shalt deny me thrice.

said unto him, before the cock crow twice, thou shalt deny me thrice.

said unto him, Before the cock crow, thou shalt deny me thrice.

And he went out, and wept bitterly:

And when he thoughtthereon, he wept.

62 And Peter went out, and wept bitterly.

§ 134. *Jesus stands before Caiaphas, and then before the whole Jewish Council. He confesseshimself to be the Christ, and is pronounced guilty of death.*

19 ¶ The high priest then asked Jesus of his disciples,and of his doctrine.

20 Jesus answered him, I spake openly to the world: I ever taught in thesynagogue,& in the temple, whitherthe Jews always resort; & in secret have I said nothing.

21 Why askest thou me? ask them whichheard me, what I have said unto them: behold, they

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
			know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
		66 ¶ And as soon as it was day, the elders of the people & the chief priests and the scribes came together, & led him into their council,†	
57 Where the scribes and the elders were assembled.*	53 & with him were assembled all the chief priests and the elders, and the scribes.		
59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, 60 But found none: yea, though many false wit-	55 And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. 56 For many bare false wit-		

* Time....The Morning of the Crucifixion.
† Place....The Judgment Hall of the high priest, chief priests, elders and Scribes.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
nesses came, *yet* found they none.	ness against him,		
	but their witness agreed not together.		
At the last came two false witnesses,	57 And there arose certain, and bare false witness against him,		
61 And said, This *fellow* said, I am able to destroy thetemple of God, and to build it in three days,	saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.		
	59 But neither sodidtheir witness agree together.		
62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?	60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?		
63 But Jesus held his peace.	61 But he held his peace, and answered nothing.		
And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.	Again the high priest asked him, and saidunto him, Art thou the Christ, the Sonof theBlessed?	saying, 67 Art thou the Christ?	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
		tell us,	
64 Jesus saith unto him,	62 And Jesus said,	And he said unto them,	
		If I tell you, ye will not believe:	
		68 And if I also ask *you*, ye will not answer me, nor let *me* go.	
Thou hast said: nevertheless, I say unto you,	I am:		
Hereafter shall ye see the Son of man sitting on the right hand of power,	and ye shall see the Son of man sitting on the right hand of power,	69 Hereafter shall the Son of man sit on the right hand of the power of God.	
and coming in the clouds of heaven.	and coming in the clouds of heaven.		
		70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.	
65 Then the high priest rent his clothes, saying, he hath spoken blasphemy;	63 Then the high priest rent his clothes, & saith	71 And they said,	
what further need have we of witnesses;	What need we any further witness?	What need we any further witness?	
behold, now ye have heard his blasphemy.	64 Ye have heard the blasphemy:		
		for we ourselves have heard of his own mouth.	
66 What think ye? They answered and said,	what think ye? And they all condemned him		
He is guilty of death.	to be guilty of death.		
		63 ¶ And the men that held Je-	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	CHAP. XVIII.
		susmocked him, and smote *him*.	
67 Then did they spit in his face,	65 And some began to spit on him, and to cover his face,		
		64 And when they had blindfolded him,	
and buffeted him; and others smote *him*	and to buffet him, and the servants did strike him	they struck him on the face,	
with the palms of their hands,	with the palms of their hands;		
68 Saying, Prophesyuntous thou Christ, who is he that smote thee?	and to say unto him, Prophesy.	and asked him, saying, Prophesy, who is it that smote thee?	
		65 And many otherthingsblasphemouslyspake theyagainsthim.	
§ 135. *Jesus is taken before Pilate.*			28 And it was early:
C. XXVII.	C. XV.		
WHEN the morning was come, allthechief priestsandelders of the people took counsel	AND straightwayinthe morning the chief priests held a consultationwith the elders and scribes, and the whole council,		
against Jesus to puthimto death:			
2 And when they had bound him,	and bound Jesus,		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XVIII.
		AND the wholemultitude of them arose,	
they led *him* away,	and carried *him* away,	and led him	28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment:*
anddelivered him to Pontius Pilate the governor.	& delivered *him* to Pilate.	unto Pilate.	and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover.
			29 Pilate then went out unto them, and said, Whataccusation bring ye against this man?
			30 They answered and said unto him, If he were not a malefactor, we would not have deliveredhimup unto thee.
			31 Then said Pilateuntothem, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
			32 That the saying of Jesus

* Place...Pilate's Judgment Hall.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XVIII.
			might be fulfilled, which he spake, signifying what death he should die.
		2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King.	
			33 Then Pilate entered into the judgment hall again, and called Jesus,
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews?	2 And Pilate asked him, Art thou the king of the Jews?	3 And Pilate asked him, saying, Art thou the king of the Jews?	& said unto him, Art thou the king of the Jews?
			34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
			35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done?

MATTHEW. CHAP. XXVII.	MARK. CHAP. XV.	LUKE. CHAP. XXIII.	JOHN. CHAP. XVIII.
			36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then?
And Jesus said unto him, Thou sayest.	And he answering, said unto him, Thou sayest *it*.	And he answered him, and said, Thou sayest *it*.	Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them,
		4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.	I find in him no fault *at all*.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	
		5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.	
12 And when he was accused of the chief priests and elders,	3 And the chief priests accused him		
he answered nothing.	of many things: but he answered nothing.		
13 Then said Pilate unto him,	4 And Pilate asked him again, saying,		
Hearest thou not how many things they witness against thee?	Answerest thou nothing? behold, how many things they witness against thee.		
14 And he answered him to never a word;	5 But Jesus yet answered nothing;		
insomuch that the governor marvelled greatly.	so that Pilate marvelled.		
		§ 136. *Pilate sends Jesus to Herod.**	
		6 When Pilate heard of Galilee, he asked whether the man were a Galilean.	
		7 And as soon as he knew that he belonged unto He-	

* Place....Jerusalem. Herod's Palace.

rod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at naught, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

§ 137. *Herod sends Jesus again to Pilate. Pilate seeks to release him.*

13 ¶ And Pilate, when he had called together the chief priests and the rulers, and the people,*

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

* Place...Pilate's Judgment Hall.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XVIII.
		16 I will therefore chastise him and release *him*.	
15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.	6 Now at *that* feast he released unto them one prisoner whomsoever they desired.	17 (For of necessity he must release one unto them at the feast.)	39 But ye have a custom, that I should release unto you one at the passover:
16 And they had then a notable prisoner, called Barabbas.	7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.	19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)	40 Now Barabbas was a robber.
	8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.		
17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?	9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?		39 Will ye therefore that I release unto you the king of the Jews?
18 For he knew that for envy they had delivered him.	10 For he knew that the chief priests had delivered him for envy.		
19¶ When he was set down on			

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XVIII.
the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.			
20 But the chief priests and elders persuaded the multitude,	11 But the chief priests moved the people,		
		18 And they cried out all at once, saying, Away with this *man*,	40 Then cried they all again, saying, Not this man,
that they should ask Barabbas,	that he should rather release Barabbas unto them,	and release unto us Barabbas	but Barabbas.
& destroy Jesus. 21 The governor answered	12 And Pilate answered	20 Pilate therefore, willing to release Jesus, spake	
and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.	and said again unto them,	again to them.	
22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ?	What will ye then that I shall do *unto him* whom ye call the king of the Jews?		
They all say unto him, let him be crucified.	13 And they cried out again, Crucify him.	21 But they cried, saying, Crucify *him*, crucify him.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
23 And the governor said, Why, what evil hath he done?	14 Then Pilate said unto them, Why, what evil hath he done?	22 And he said unto them, the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.	
But they cried out the more, saying, Let him be crucified.	and they cried out the more exceedingly, Crucify him.	23 And they were instant with loud voices, requiring that he might be crucified.	

§. 138. *Pilate having scourged Jesus, & having repeated his Attempt to release him, delivers him to the Clamours of the Jews. The Soldiers insult him, and lead him away, to crucify him.*

C. XIX.

THEN Pilate therefore took Jesus, & scourged *him.*

26 And when he had scourged Jesus, 27 Then the soldiers of the governor took Jesus into the com-	15 When he had scourged *him,* 16 And the soldiers led him away into the hall, called Pre-		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.		CHAP. XIX.
mon hall, and gathered unto him the whole band *of soldiers.*	torium; and they call together the whole band.		
29 And when they had platted a crown of thorns, they put *it* upon his head,	17 And platted a crown of thorns, and put it about his *head*,		2 And the soldiers platted a crown of thorns, and put *it* on his head,
28 And they stripped him, and put on him a scarlet robe,	17 And they clothed him with purple,		And they put on him a purple robe,
29 And a reed in his right hand:			
and they bowed the knee before him,	18 And began to salute him, 19 And bowing their knees, worshipped him,		
and mocked him, saying, Hail, king of the Jews!	Hail, king of the Jews!		3 And said, Hail, king of the Jews!
30 And they spit upon him, and took the reed, and smote him on the head.	19 And did spit on him, and they smote him on the head, with a reed,		and they smote him with their hands.
			4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
			5 Then came Jesus forth, wearing the crown of thorns, and the

CHAP. XIX.

purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.

13* When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

* Place....Pilate's Tribunal, in the place called the Pavement.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.		CHAP. XXIII.	CHAP. XIX.
			14 And it was the preparation of the Passover, and about the sixth hour;* and he saith unto the Jews, Behold your king!
			15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.
24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and, washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.			
25 Then answered all the people, and said, His blood *be* on us, and on our children.			
		23 And the voices of them and of	

* Time....About Nine in the Morning of the Crucifixion.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
		the chief priests prevailed.	
	15 ¶ And *so* Pilate, willing to content the people,	24 And Pilate	
		gave sentence that it should be as they required.	
26 ¶ Then released he Barabbas unto them:	released Barabbas unto them,	25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired;	
he delivered *him*	and delivered Jesus	but he delivered Jesus	16 Then delivered he him therefore unto them,
to be crucified.	to be crucified.	to their will.	to be crucified.
31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him,	20 And when they had mocked him, they took off the purple from him, and put his own clothes on him,		
			And they took Jesus,
and led him away, to crucify *him.*	and led him out, to crucify him.		and led *him* away.
§ 139. *Judas repents, and destroys himself.*			
3 ¶ Then Judas,* which			

* Place—Jerusalem.

MATTHEW. MARK. ACTS. JOHN.

CHAP. XXVII. CHAP. I.

had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

18 And falling headlong, he burst asunder in the midst, and all his bowels gushed out.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel,

and bought with themthe potter's field,

18 Now this man purchased a field with the reward of iniquity;

to bury strangers in.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say,

8 Wherefore that field was called,

The field of blood

The field of blood unto this day.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.)			
			§ 140. *Jesus is led away, to be crucified.*
32 And			17 ¶ And he bearing his cross*
as they came out,			
		26 And as they led him away,	
they found			
a man of Cyrene, Simon by name:	21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,	they laid hold upon one Simon, a Cyrenian, coming out of the country,	
him they compelled to bear his cross.	to bear his cross.	and on him they laid the cross, that he might bear it after Jesus.	

* Place....Between the Pretorium and Mount Calvary.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
		27 And there followed him a great company of people, and ofwomen,which also bewailed & lamented him. 28 But Jesus turning unto them said, Daughtersof Jerusalem, Weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps whichnevergave suck. 30 Then shall they begin to sayto the mountains,Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 ¶ And there were also two other malefactorsledwith him to be put to death.	
33 & when they were come	22 And they bring him	33 And when they were come forth	17 Went

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
unto a place called Golgotha, that is to say,	unto the place Golgotha, which is, being interpreted	to the place which is, called Calvary,*	unto a place called *the place* of a scull, which is called in the Hebrew, Golgotha:
34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof* he would not drink.	23 And they gave him to drink wine mingled with myrrh: but he received *it* not.		
§ 141. *What happened while Jesus was on the Cross till he expired.*			
35 And they crucified him,	24 And when they had crucified him,	33 There they crucified him,	18 Where they crucified him,
			23 Then the soldiers, when they had crucified Jesus,
and parted his garments,	and they parted his garments,	34 And they parted his raiment,	took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without

* Place....Mount Calvary.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
			seam, woven from the top throughout. 24 They said thereforeamong themselves, Let us not rend it,
casting lots :	casting lots upon them, what every man should take.	and cast lots.	but cast lots for it, whose it shall be :
that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture didtheycastlots.			that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture didtheycastlots. These things thereforethesoldiers did.
36 And sittingdownthey watched him there ;			
37 And set up over his head his accusation written,	26 And the superscriptiono his accusation waswrittenover,	38 And a superscriptionalso was writtenoverhim,	19 And Pilate wrotea title, and put *it* on the cross. And the writing was,
THIS IS JESUS THE KING OF THE JEWS.	THE KING OF THE JEWS.	THIS IS THE KING OF THE JEWS.	JESUS OF NAZARETH, THE KING OF THE JEWS.
			20 This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city :

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
		in letters of Greek, and Latin, and Hebrew.	and it was written in Hebrew, & Greek, & Latin. 21 Then said the chief priests of the Jews to Pilate, Write not The king of the Jews; but that he said, I am king of the Jews. 22 Pilate answered, What I have written, I have written.
	25 And it was the third hour, and they crucified him.		
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.	33 And the malefactors, one on the right hand, and the other on the left.	and two other with him, on either side one, and Jesus in the midst.
		34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. 35 ¶ And the people stood beholding.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	
39 And they that passed by reviled him, wagging their heads,	29 And they that passed by railed on him, wagging their heads,		
40 And saying, Thou thatdestroyestthe temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.	and saying, Ah, thou that destroyestthe temple, and buildest *it* in three days, 30 Save thyself, and come down from the cross.		
41 Likewise also the chief priests, mocking *him*, with the scribes and elders, said,	31 Likewise also the chief priests, mocking, said among themselves with the scribes,	And the rulers also with them derided *him*, saying,	
42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, andwe will believe in him.	He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.	He saved others; let him save himself, if he be Christ the chosen of God.	
43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.			
		36 And the soldiersalso mocked him, coming to him, and offering him vinegar. 37 And saying, If thou be the king of the Jews, save thyself.	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
44 The thieves also, which were crucified with him, cast the same in his teeth.	And they that were crucified with him, reviled him.	39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.	25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
			26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour thatdisciple took her untohis own *home*.
45 Now from the sixth hour* there was darkness over all the land unto the ninth hour.	33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.	44 ¶ And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45 And the sun was darkened,	
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?	34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted My God, my God, why hast thou forsaken me?		

* Time...From Noon to Three on the Day of the Crucifixion.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.	35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.		
			28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar:
48 And straightway one of them ran, and took a sponge & filled *it* with vinegar, and put *it* on a reed, and gave him to drink.	36 And one ran, and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink,		and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.
49 The rest said, Let be, let us see whether Elias will come to save him.	saying, Let alone; let us see whether Elias will come to take him down.		
			30 When Jesus therefore had received the vinegar, he said, It is finished: and
50 ¶ Jesus, when he had cried again with a loud voice	37 And Jesus cried with a loud voice,	46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
		commend my spirit: and having said thus,	
			he bowed his head,
yielded up the ghost.	and gave up the ghost.	he gave up the ghost.	and gave up the ghost.
§ 142. *What happened at Jesus's Death.—Who were present during the Crucifixion.—The remaining Transactions of the Day.*			
51 And, behold, the veil of the temple was rent	38 And the veil of the temple was rent	45 And the veil of the temple was rent in the midst.	
intwainfromthe top to the bottom; and the earth did quake, and the rocks rent;	intwainfromthe top to the bottom.		
52 And the graves were opened;			
54 Now when the centurion,	39 ¶ And when the centurion, whichstoodover against him,	47 ¶ Now when the centurion	
and they that were with him, watching Jesus,			
saw	saw	saw	
the earthquake, and thosethings that were done,		what was done,	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	
	that he so cried out, and gave up the ghost,		
they feared greatly,			
		he glorified God,	
saying,	he said,	saying,	
Truly this was	Trulythisman was	Certainly this was a righteous man.	
the son of God.	the son of God,		
		48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.	
		49 And all his acquaintance stood	
55 And many* women were there beholding	40 There were also women looking on	beholding these things	
afar off,	afar off:	afar off,	
56 Among which was Mary Magdalene, and Mary the mother of James	among whom was Mary Magdalene, and Mary the mother of James the less,	and the women	
and Joses, and the mother of Zebedee's children,	and of Joses and Salome;		
55 which followed Jesus	41 (Who also, when he was in	that followed him from	
from Galilee,	Galilee, followed him,	Galilee.	
ministering unto him:	& ministered unto him)		

* Time....Between three and six in the evening of the Crucifixion.

MATTHEW.	MARK.	LUKE.	JOHN.
	CHAP. XV.		CHAP. XIX.
	And many other women which came up with him unto Jerusalem.		
			31 ¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day) besought Pilate that their legs might be broken, and *that* they might be taken away.
			32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
			33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:
			34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.
			35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
			36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
			37 And again another scripture saith,

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
			They shall look on him whom they pierced.
	42 ¶ And now	54 And	38 And after this
57 When the evenwascome,*	when the even was come,		
	because it was the preparation, that is the day before the sabbath,	that day was the preparation, and the sabbathdrewon.	
		50 ¶ And behold, *there was* a man	
there came a rich man named Joseph,	43 Came Joseph	named Joseph.	Joseph
		51 *He was*	
of Arimathea,	of Arimathea,	of Arimathea, a city of the Jews.	of Arimathea,
	an honourable councellor,	50 A councellor; and he was a good man, and a just:	
	which also waited for the kingdom of God,	51 Who also himself waited for the kingdom of God.	
who also himself was Jesus'sdisciple:			being a discipleofJesus, but secretly, for fear of the Jews,
		51 (The same had not consented to the counsel, and deed of them;)	
58 He went	and went in boldly	52 This*man*went	besought
to Pilate,	and unto Pilate,	and unto Pilate,	and Pilate,

* Time....The evening before the Resurrection.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVII.	CHAP. XV.	CHAP. XXIII.	CHAP. XIX.
			that he might take
begged the body of Jesus.	craved the body of Jesus.	begged the body of Jesus.	away the body of Jesus:
	44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.		
	45 And when he knew *it* of the centurion,		
Then Pilate commanded the body to be delivered.	he gave the body to Joseph,		and Pilate gave *him* leave.
			He came therefore, and took the body of Jesus.
			39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,	46 And he bought fine linen, and took him down, and wrapped him in the linen,	53 And he took it down, and wrapped it in linen,	40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
			41 Now in the place where he was crucified

MATTHEW. CHAP. XXVII.	MARK. CHAP. XV.	LUKE. CHAP. XXIII.	JOHN. CHAP. XIX.
			there was a garden; and in the garden a new sepulchre.
			42 Therefore, because of the Jews' preparation *day*, for the sepulchre was nigh at hand, there laid they Jesus;
60 And laid it in his own new tomb, *which he had hewn out in the rock:	and laid him in a sepulchre which was hewn out of a rock,	and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.	41 Wherein was never man yet laid.
and he rolled a great stone to the door of the sepulchre, and departed.	and rolled a stone unto the door of the sepulchre.		
61 And there was Mary Magdalene, and the other Mary,	47 And Mary Magdalene and Mary *the mother* of Joses	55 ¶ And the women also,	
sitting over against the sepulchre.	beheld where he was laid.	which came with him from Galilee, followed after; and beheld the sepulchre, & how his body was laid.	
		56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.	

* Place....A Tomb in a Garden near Mount Calvary.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVII.

§ 143. *The Transactions on the Day after the Crucifixion.*

62 ¶ Now, the next day* that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,†

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.‡

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

THE END OF PART VI.

* Time....Saturday or the Morrow after the Crucifixion.
† Place....Jerusalem. ‡ A Tomb in a Garden near Mount Calvary.

PART VII.

THE TRANSACTION OF FORTY DAYS, FROM THE DAY OF THE RESURRECTION TO THE ASCENSION.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVIII.	CHAP. XVI.		
	§ 144. *The Transactions on the day of the Resurrection before the first visit of the women to the Sepulchre.*		
	*AND when the sabbath waspast, Mary Magdalene and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.		
2 And, behold, there was a great earthquake: † for the angel of the Lord descended from heaven, and came and rolled back the stone from the door,‡ and sat upon it.			
3 His countenance was like lightning, and			

* Time....After Six on Saturday Evening.
† Time....Sunday morning or the third day after the Crucifixion.
‡ Place....A Garden near Mount Calvary.

MATTHEW.	MARK.	LUKE.	JOHN.
CH. XXVIII.	CHAP. XVI.	CHAP. XXIV.	CHAP. XX.
his raiment white as snow: 4 And for fear of him the keepersdidshake, and became as dead *men*.			
C. XXVII.			
52 And many bodies of the saints which slept arose, 53 And came out ofthe graves after his resurrection, & went into the holy city,andappeared unto many.			
§ 145. *The first Visit of the Women to the Sepulchre.*			
C. XXVIII.			
IN the end of the sabbath, as it beganto dawn toward the first *day* of the week,	2 And very early in the morningthe first *day* of theweek,	NOW upon the first *day* of the week, very early in the morning,	THE first day of the week,early, when it was yet dark,
came Mary Magdalene and the other Mary, to see the sepulchre.	at the rising of the sun, they came unto the sepulchre.	they came unto the sepulchre,	cometh Mary Magdalene unto the sepulchre.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XVI.		CHAP. XXIV.	CHAP. XX.
		bringing the spices which they had prepared, and certain *others* with them,	
	3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre.		
	4 For it was very great.		
	And when they looked, they saw that the stone was rolled away:	2 And they found the stone rolled away from the sepulchre,	And seeth the stone taken away from the sepulchre.
	5 And entering into the sepulchre,	3 And they entered in,	
		and found not the body of the Lord Jesus.	
			2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
		4 And it came to pass, as they were much perplexed thereabout,	
	they saw a young man sitting on the right side,	behold, two men stood by them	

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVIII.	CHAP. XVI.	CHAP. XXIV.	
	clothed in a long white garment; and they were affrighted.	in shining garments: 5 And as they were afraid, and bowed down *their* faces to the earth,	
5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.	6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified:	they said unto them, Why seek ye the living among the dead?	
6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.	he is risen; he is not here: behold the place where they laid him.	6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.	
7 And go quickly, & tell his disciples that he is risen from the dead;	7 But go your way, tell his disciples and Peter		

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVIII.	CHAP. XVI.	CHAP. XXIV.	
and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	that he goeth before you into Galilee: there shall ye see him, as he said unto you.		
		8 And they remembered his words,	
8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.	8 And they went out quickly, and fled from the sepulchre for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.	9 And returned from the sepulchre and told all these things unto the eleven, and to all the rest.	
		10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James and other *women that were* with them, which told these things unto the apostles.	
		11 And their words seemed to them as idle tales, and they believed them not.	

MATTHEW.	MARK.	LUKE	JOHN.
		CHAP. XXIV.	CHAP. XX.
		§ 146. *Peter and John visit the Sepulchre.*	
		12 ¶ Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed,	3 Peter therefore went forth, and that other disciple and came to the sepulchre. 4 So they ran both together: & the other disciple did out-run Peter, and came first to the sepulchre. 5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie, 7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

MATT.	MARK.	LUKE.	JOHN.
	CHAP. XVI.	CHAP. XXIV.	CHAP. XX.
		wondering in himself at that which was come to pass.	
			§ 147. *Jesus appears first to Mary Magdalene.*
			11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,
			12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
			13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
			14 And when she had thus said, she turned herself back
	9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.		and saw Jesus standing,

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVI. CHAP. XIX.

and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples

10 *And* she went and told them that had been with him, as they mourned & wept.

that she had seen the Lord, and that he had spoken these things unto her.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVIII. CHAP. XVI.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

§ 148. *Jesus's second Appearance.*

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

§ 149. *The Conduct of the Roman Soldiers and Jewish Rulers.*

11 ¶ Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by

MATTHEW.	MARK.	LUKE.	PAUL.
CH. XXVIII.	CHAP. XVI.	CHAP. XXIV.	1 COR. CHAP. XV.
night, and stole him *away* while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.			§ 150. *Jesus, having been seen of Peter, appears to the two Disciples also who went to Emmaus.* 5 He was seen of Cephas.
	12¶ After that* unto two of them as they walked, and went† into the country,	13¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* three-score furlongs. 14 And they talked together of all these things which had happened.	

* Time....The afternoon of Sunday, or the third day after the Crucifixion.
† Place....The way between Jerusalem and Emmaus.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XVI.

he appeared in another form.

CHAP. XXIV.

15 And it came to pass, that, while they communed *together*, & reasoned, Jesus himself drew near and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day

CHAP. XXIV.

is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.*

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

* Place...Emmaus.

MATT.	MARK.	LUKE.	JOHN.
	CHAP. XVI.	CHAP. XXIV.	CHAP. XX.
		32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, & while he opened to us the scriptures?	
	13 And they went	33 And they rose up the same hour, & returned to Jerusalem,* & found the eleven gathered together, and them that were with them,	
	and told it unto the residue:		
		34 Saying, the Lord is risen indeed, & hath appeared to Simon.	
		35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.	
		36 And as they thus spake	
	neither believed they them.		
	§ 151. *Jesus appears to the Apostles in the absence of Thomas.*		
	14 Afterward		19 ¶ Then the same day at evening,† being the first *day* of the week, when the doors

* Place...Jerusalem.

† Time...The evening of Sunday: or the third day after the Crucifixion.

PAUL. 1 COR. CH. XV.	MARK. CHAP. XVI.	LUKE. CHAP. XXIV.	JOHN. CHAP. XX.
			were shut where the disciples were assembled for fear of the Jews, came Jesus
9 Then of the twelve.	he appeared unto the eleven, as they sat at meat.	Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.	and stood in the midst, and saith unto them, Peace *be* unto you.
	and upbraided them with their unbelief & hardness of heart, because they believed not them which had seen him after he was risen.		
		37 But they were terrified & affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.	
		40 And when he had thus spoken, he shewed	20 And when he had so said, he shewed

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXIV.

them *his* hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of broiled fish, and of an honey comb.

43 And he took *it*, and did eat before them:

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among

CHAP. XX.

unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

MATT.	MARK.	LUKE.	JOHN.
	CHAP. XVI.	CHAP. XXIV.	CHAP. XX.
		all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 ¶ And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.	
			21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.
	15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink		

MATT. MARK. LUKE. JOHN.

CHAP. XVI.

any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

CHAP. XX.

22 And when he hadsaidthis,he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

§ 152. *Jesus appears to the Apostles, Thomas being present.*

24 ¶ But Thomas,* one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days,† again his disciples were within, and Thomas with them:

* Time....Between the first and the eighth day after the Resurrection.
† About the ninth day after the Resurrection.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVIII.

CHAP. XX.

then came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

§ 153. *The Apostles go into Galilee. Jesus appears at the Sea of Tiberias.*

16 ¶ *Then the eleven disciples went away into Galilee,†

CHAP. XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias;‡ and on this wise shewed he *himself.*

2 There were together Simon Peter, and

* Time...Between the eighth and the fortieth day after the Resurrection.
† Place...Galilee. ‡ The Sea of Tiberias.

CHAP. XXI.

Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of

CHAP. XXI.

great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands,

MATT. MARK. LUKE. JOHN.

CHAP. XXI.

and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

MATTHEW. MARK. LUKE. JOHN.

CHAP. XXVIII.

§ 154 *Jesus's appearance on a mountain in Galilee.*

16 Into a mountain * where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.

§ 155. *Other appearances of Jesus.*

PAUL.

I COR.

C. XV.

6 After that he was seen † of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

* Place....A Mountain in Galilee. † Galilee.

MATTHEW. MARK. LUKE. ACTS.

CHAP. I.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days,* and speaking of the things pertaining to the kingdom of God:†

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

* Place...Jerusalem.
† Time...Thursday, the fortieth day after the Resurrection.

MATT.	MARK. CHAP. XVI.	LUKE. CHAP. XXIV.	ACTS. CHAP. I.
		§ 156. *Jesus's Ascension.*	
		50 ¶ And he led them out as far as to Bethany,* & he lifted up his hands, and blessed them.	
	19 ¶ So then, after the Lord had spoken unto them,	51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.	9 And when he had spoken these things while they beheld, he was taken up; and a cloud received him out of their sight.
	he was received up into heaven, and sat on the right hand of God.		
			10 ¶ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like

* Place...Bethany.

MATT. MARK. LUKE. ACTS.

CHAP. XVI. CHAP. XXIV. CHAP. I.

manner as ye have seen him go into heaven.

52 And they worshipped him, and returned to Jerusalem

12 ¶ Then returned they unto Jerusalem from the mount called Olivet which is from Jerusalem a sabbath day's journey.

with great joy:
53 And were continually in the temple, praising and blessing God. Amen.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

JOHN.

CHAP. XX.

§ 157. *John's Conclusion.*

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31 But these are written, that ye

MATTHEW. MARK. LUKE. JOHN.

CHAP. XX.

might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

C. XXI.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

NOTES AND ILLUSTRATIONS.

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3. John i. 15. The transposition of this verse after the 18th, according to Wakefield and Markland, renders the passage more clear and connected

Luke i. 5. *Of the course of Abia.* The priesthood was divided into twenty-four courses; (See 1 Chron. xxiv. 10.) and over each course was placed a priest, hence denominated the high priest

4. Luke i. 9. *His lot was to burn incense.* Each course in seven divisions served for the week, and each division was appointed, by lot, to its peculiar service.

14. Luke i. 15. *He shall be filled with the Holy Ghost.* This obsolete term in many instances casts an obscurity over the scriptures, and it may now be sufficient generally to observe, its proper translation from the Greek "the Holy Spirit" is more easily understood.

5. Luke i. 22. *And when he came out, &c.* By the vision is meant, the appearance of God, by an angel, to the priest, to reveal his will. This was wont to take place at the time of offering the incense. Hence the people readily concluded, by his delay and his seeming speechless, that he had been thus favoured.—*Hammond.*

9. Luke i. 69. *Hath raised up an horn of salvation.* The word horn is used in the scriptures emblematically to denote strength or power; Lament. ii. 3, 17. Psalms lxxv. 10. also honour and triumph, as when the horn "is exalted;" Psalm lxxxix. 24. From the union of these it signifies the power of a king or kingdom, Rev. xiii. 1. This seems the import of the word in this place. The house of David being the regal family, and Saviour implying ruler and prince, (See Obad. 21.) the horn of salvation in the house of David, denotes the kingdom of Christ.

10. Matt. i. 19. *Not willing to make her a public example.* The punishment ordained by the Jewish law in this case was to be stoned to death, Deut. xxii. to prevent which Joseph, from motives of humanity, intended to give up the betrothment, or divorce her before the marriage was consummated. This might be done, by giving her a bill of divorcement, in the presence of some mutual friends, and one or two of the Rabbins, without specifying to them the reasons for his conduct.—*Willan.*

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11. Matt. i. 22. *That it might be fulfilled.* (Wakefield renders it "Was so done as to be fulfilled.") Where there is a direct prophecy in the Old Testament, the event did not take place for the mere purpose of fulfilling it; but God predetermined a fit event, and foretold it by his prophets.—*Newcome.*

Luke ii. 1. *All the world should be taxed.* This mode of expression was not peculiar to St. Luke, for the sacred writers of the Old Testament often give Judea the name of the whole earth. (Jos. xi. 23. Jer. i. 18, &c.) which the seventy most commonly render by the habitable world. Isaiah xii. 5.

Beausobre and Lenfant.

13. Matt. i. Luke iii. *The genealogy.* The genealogy by Luke is inverted, that it may be more easily compared with the other. The difference observed in the genealogies of the two evangelists may be thus accounted for. Matthew writing for the Jews, who reckoned their descent by the male line, gave that of Joseph the supposed father of Christ; Luke, composing his history for the use of the Gentiles, gave the genealogy on the side of the mother, neglecting that of Joseph, which would to them be of little importance. The Talmud calls Mary, Heli's daughter, Joseph being nearest of kin married her (the only child and heiress of Heli.) As such he had a right to the inheritance of his father-in-law. (See Numbers xxxvi. 7, 9.) Joseph is therefore stiled the son of Heli. This is termed the legal or civil genealogy.

Newcome, &c.

It is indeed objected, that it was never known or customary among the Jews to deduce the descent through the female line. But this is a mistake (1 Chron. ii. 22.) Jair is reckoned among the posterity of Judah. But because the grandfather of Jair, v. 21. had married the daughter of Machir, of a noble house in the tribe of Manasseh, ib. vii. 14. therefore the same Jair is called (Numb. xxxii. 41.) the son of Manasseh. So also (Ezra ii. 61.) we find a family entitled the children of Barzillai, because one of their ancestors took a wife of Barzillia the Gileadite.—*Townson.*

Some are of opinion, that Luke carried up the pedigree from Abraham to Adam, to intimate the right of the Gentiles to the Messiah.

17, 18. Luke ii. 22. 24. See Leviticus xii. 1—6. Numb. xviii. 15, 16.

18. Luke ii. 25. *Waiting for the consolation of Israel.* The usual phrase for the coming of the Messiah, taken from Isaiah xlix. 13. lii. 9. lxvi. 13. Jerem. xxxi. 13, &c.

19. Luke ii. 36. *Anna a prophetess.* The proper definition of a prophet may be collected from Numb. xii. 6. "If there be a prophet amongst you, I, the Lord will make myself known to him in a vision, and will speak to him in a dream." That

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women were thus favoured, as well as men, with divine communications, appears in many instances. Miriam and Aaron said, Hath the Lord indeed only spoken by Moses? hath he not spoken also by us? Numb. xii. 2. Deborah the wife of Lapidoth is stiled a prophetess, and acted as an inspired judge, Judges iv. 4, 5. Compare judges, chap. ii. 18. and Judith viii. 31. Philip the Evangelist of Cesarea had four daughters, virgins, who prophesied, Acts xxi. 9. Ezekiel xiii. 17. reproves false prophetesses, or diviners, "who prophesied out of their own hearts."—*Willan.* See also Lowth's Isaiah, xl. 9. and his note thereon.

19. Matt. ii. 2. *We have seen his star in the East.* The ancients believed that the appearance of an unusual star portended considerable changes in empires, or the birth of a great prince.

The motion of this luminary was undoubtedly miraculous, varying from the regular revolutions of the heavenly bodies, and directing the wise men by its course to the very house at Bethlehem, over which it settled.

The Jews, and even Samaritans, had for a long time expected the coming of a prince in Judea, who should rule the world. This was supported by the prophecies of Daniel and others, had been inculcated by some heathen writers, propagated by the Jews during their captivity (Esther iii. 8. viii. 17.) under the Persian monarchy, and corroborated by the destruction of the kingdoms of Syria and Ægypt.

The peculiar appearance of this star, thus coinciding with these their long established opinions and expectations; whilst they unitedly influenced the wise men in their search, exhibit an interesting evidence to the nativity of the Messiah.—*Grotius, &c.*

20. Matt. ii. 6. *And thou Bethlehem, &c.* (See Micah v. 2—4.)

Matt. ii. 11. *They presented unto him gifts.* In the East no person of rank is approached without a present. Notice of this custom occurs in different places of the scriptures; (1 Sam. xxv. 18, 27. 1 Kings x. 2, &c.) and in this instance the gift, consisting of the most valuable productions of their country, constituted a present proper to the occasion.

22. Matt. ii. 23. *He shall be called a Nazarene.* This does not refer to any particular passage in the prophets, but to the general idea given of the Messiah in all the prophets; who speak of him, as one who should be hated, reviled, persecuted, and afflicted; and the Hebrew word, from which Nazareth is derived, signifies this, as well as to be separated or sequestered from other men; the town of Nazareth itself was both in name and reality a despised place.—*Hunt.*

26. Matt. iii. 4. Mark i. 6. *His raiment of Camel's hair, &c.* There was nothing of excessive rigour, but only of simpli-

city, in John's mode of living. *Locusts* are very commonly eaten in the East, and allowed to be eaten by the Jewish law, Levit. xi. 22. *Honey* is rather a delicacy, yet plentiful in Palestine from wild bees. The clothing of *Camel's hair* is very common to this day in the same country.... *Harmer.*

Matt. iii. 7. *Pharisees and Sadducees.* The Pharisees existed as a sect for about 150 years before the coming of our Saviour. Contrary to the Sadducees, they adopted the Scriptures (i. e. the Old Testament) generally; yet in their dependance for explication upon their traditional accounts, they encumbered religion with frivolous ordinances and ceremonies; and paid more attention to the modes of their own instituting, than to an holy and acceptable conduct before God. Thus originated the self righteousness, with that degree of affected sanctity, and external purity, so frequently reproved by our Saviour. They held a belief in the immortality of the soul, the existence of angels, and spirits, Acts xxiii. 8; they likewise admitted a kind of transmigration of the souls of good men, which might pass from one body to another; whilst those of wicked men were condemned to dwell for ever in prisons of darkness. It was in consequence of these principles that some of the Pharisees said, that Jesus Christ was John the Baptist, or Elias, or some of the old prophets, Matt. xvi. 14. that is, that the soul of one of these great men had passed into the body of our Saviour. They believed also the resurrection of the dead, and admitted of all the consequences of it against the Sadducees, who rejected it. Matt. xxii. 23. Acts xxiii. 8. They wore large rolls of parchment, upon their foreheads, and wrists, and hems of their garments, called phylacteries, which were thus named because they reminded the Jews to keep the law, or because they were supposed to preserve them from harm. Ex. xiii. 9. Numbers xvi. 38, 39. On these were written certain words of the law; (vid. Exodus xiii. 9, 16. Deut. vi. 8. xi. 18.) They wore the fringes and borders, at the corners and hems of their garments, broader than the other Jews, as a badge of distinction and greater observance of the law; for which ostentation our Saviour reprehends them. Matt. xxiii. 5.

The Sadducees, acknowledged as the most ancient sect among the Jews, derived their name from their teacher Sadoc. They rejected all the traditional doctrines, and confined their belief to the five books of Moses; and, as strict adherents to the Mosaic institutions, interpreted these books in the most literal sense. In support of this opinion, it is observed, that our Saviour makes use of no scripture against them, but passages taken out of the Pentateuch. They de-

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nied the resurrection of the dead, and the existence of angels, and of the soul; yet admitted that of a God, who they say, merely governs the world through his providence, and in support of this government extends not the punishment of sin or reward of virtue beyond the grave. Hence, like some philosophers, they professed to pursue virtue merely for itself, divested of the expectations of reward: and as they acknowledged neither punishments nor recompenses in another world, so they were inexorable in chastising transgressors. They observed the law themselves, and caused it to be observed by others, with the utmost rigour. They were peculiarly abstemious and austere, living apart in small communities, in retired villages or groves. Michaelis intimates that monkery is supposed to have taken its rise from them.

27. Luke iii. 12. *Then came also Publicans.* The occupation of publicans (who farmed and collected the public taxes) was a most invidious employment, noted for extortion and rapacity, and was to the Jews peculiarly odious and detestable, as they had been so long free, and had so indignantly supported the Roman yoke....*Harwood.*

28. Luke iii. 16. *Baptise you with fire.* Fire is frequently in Scripture alluded to as the means whereby purification is experienced. See Zech. xiii. 9. Malachi iii. 2. Isaiah vi. 6. 1 Cor. iii. 13 and 15.

33. John i. 23. *I am the voice of one crying in the wilderness.* This idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage. See Luke iii. 5.—*Notes of Lowth on Isaiah.*

35. John i. 46. *Can there any good thing come out of Nazareth?* See note on page 22. Matt. ii. 23.

36. John ii. 4. *Woman, what have I to do with thee?* Cyrus addresses the queen of the Armenians with a similar appellation, and Sophocles represents the maids speaking in the same terms to their mistresses. This shews that such a style was not inconsistent with the greatest exactness of behaviour. The latter part is expressed after the mode of the Hebrew phraseology; and though it may appear from this passage as an interrogation implying censure, it seems plain, from Mary's order to the servants, that she did not understand him as rejecting her implied request....*Turner.*

38. John ii. 14. *Oxen, and sheep, and doves.* These were sold for sacrifices. The *money-changers* were people who gave the current money of Judea to foreigners, in exchange for the money of those countries from which they came.—*Harwood.*

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40. John iii. 14. *And as Moses lifted up, &c.* See Numbers xxi. 8, 9.

46. John iv. 20. *Our fathers worshipped in this mountain.* The Samaritans built a temple in opposition to that at Jerusalem on mount Gerizim, ascribing greater antiquity to it than to that of Solomon; alleging, that Joshua erected the altar over which the temple was built on mount Gerizim; where, as in Deut. xxvii. 4. it is said to have been erected on mount Ebal. Prideaux accuses them from this instance of corrupting the text.

47. John iv. 27. *And marvelled that he talked with the woman.* It was unusual with the Jews to converse with women in public, and it might be an increased astonishment to the disciples to perceive that the woman was a Samaritan, whom the Jews treated with a degree of abhorrence.

51. Luke iv. 16, &c. The Jewish teachers out of reverence stood up when the scriptures were read, and sat down when they preached or delivered practical instruction to the audience; thus our Lord sat down and taught the people out of the ship; so also he sat down before he delivered his divine sermon on the mount.—*Harwood.*

53. Matt. iv. 18. Luke v. 1. The Jews gave the name of sea to any considerable collection of waters, whether sweet or salt. Thus the sea of Galilee was likewise called the lake of Gennesareth, the lake of Galilee, and sea of Tiberias. The lake, according to Josephus, is about four leagues in length, and two in breadth. The river Jordan runs through it, and afterwards discharges itself into the Red sea.—*Newcome, &c.* Capernaum was situated on its north side.

56. Mark i. 23. *A man with an unclean spirit.* In the New Testament, where any circumstances are added respecting the dæmoniacs, they are generally such as shew that there was something preternatural in the distemper; for these disordered persons agreed in one story, and paid homage to Christ and his apostles, which is not to be expected from madmen, of whom some would have worshipped, and others would have reviled Christ, according to the various humour and behaviour observable in such persons.—*Jortin.*

61. Mat. viii. 3. *Touched him*, viz. the leper. To shew whence the power proceeded. Our Lord thus contracted legal uncleanness, as Elisha did when he stretched himself on a dead body. 2 Kings iv. 34. But miraculous works were exempt from ritual precepts.—*Grotius.*

63. Mark ii. 4. Luke v. 19. *They uncovered the roof, &c.* The most satisfactory interpretation of this passage may be obtained from Shaw, who acquaints us that "The houses throughout the east are low, having generally a ground floor only, or one upper story, and flat roofed, the roof being covered with a strong coat of plaister of terras. They are

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built round a paved court, into which, the entrance from the street is through a gateway or passage room, furnished with benches, and sufficiently large to be used in receiving visits, or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway or passage-room to the court, sometimes at the entrance within the court. This court is called in Arabic, the middle of the house, and answers to "*the midst*" in Luke. It is customary to fix cords from the parapet walls (Deut. xxii. 8.) of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought upon the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the adjoining houses. They rolled back the veil, and let the sick man down over the parapet wall of the roof into the area or court of the house before Jesus."

64. Matt. ix. 3. The Scribes assumed their name and profession upwards of 800 years before Christ. Their general employment was in transcribing books, and in reading and expounding the law to the people. Their variety of employments required various qualifications. Most authors reduce them to two general classes, civil and ecclesiastical. Of the civil scribes there were various degrees in office, from the common scrivener to the principal secretary of the state. Learned men from any other tribes at large might be admitted into this class. The ecclesiastical scribes were the learned men of the nation, descendants from Levi. They expounded the law and taught it to the people (see Matt. xvii. 10. Mark xii. 35.) and in the New Testament are termed doctors or teachers of the law, and lawyers. They were the preaching clergy among the Jews, and whilst the priests attended the sacrifices, they instructed the people. It appears however that what they taught chiefly related to the traditions of the elders, that it was about external, carnal and trivial rites; and that they were very litigious.

64. Matt. ix. 6. *Take up thy bed and walk.* Their beds consisted of a mattress laid on the floor, and over this a sheet; in winter a carpet, &c.—*Harmer.*

68. John v. 16. The physicians among the Jews were generally priests, who would not administer any remedies on a sabbath day, except in cases where life was immediately endangered; or to perform the operation of circumcision. See John vii. 22.—*Willan.*

70. John v. 35. *He was a burning and a shining light.* This character of John the Baptist is perfectly conformable to the mode of expression adopted by the Jews. It was usual with them to call any person celebrated for knowledge, a

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candle. Thus they say that *Shuah*, the father-in-law of Judah (Gen. xxxviii. 2.) was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they called a Rabbin the candle of the law, and the lamp of light.—*Lightfoot.*

72. Luke vi. 2. *Why do ye that which is not lawful to do on the sabbath?* The Pharisees deemed the rubbing the ears of the corn a profanation of the sabbath, because they were not allowed by their law to prepare victuals on the sabbath day.

73. Mark ii. 86. *Did eat the shew bread.* See 1 Sam. xxi. 6. Exod. xxix. 32. Levit. viii. 31.

Matt. xii. 5. *The priests in the temple profane the sabbath, and are blameless.* Because they lighted thereon the fire, slew the sacrifices, &c. whereby they would have profaned the sabbath, had not these things been enjoined by God. Accordingly the Jews were wont to say, that there is no sabbath in the temple. See Numb. xxviii. 9....*Beausobre and Lenfant.*

76. Mark iii. 6. *The Herodians.* The leading principle of the Herodians consisted in an endeavour to conform the Jewish religion to the interests of Herod the Great and his successors, and reconcile it to the alien empire of Rome, whose authority the Jews in general were unwilling to acknowledge. This might be the leaven of Herod. Mark viii. 15. See also Mark xii. 13—18.—*Willan.*

79. Matt. x. 3. Mark iii. 18. Luke vi. 16. Thaddeus and Judas, in the opinion of Pearce, and Lebbeus, of Grotius, are names of similar signification.

Matt. x. 4. Luke vi. 16. *Canaanite and Zelotes.* Canaanite in this place does not denote the origin of Simon from Canaan, but is a Hebrew sirname, which Luke renders Zelotes, i. e. a man of fervent zeal.—*Grotius.*

80. Matt. v. 3. *Blessed, &c.* The primitive Christians caused their children to commit this sermon to memory.—*Harwood.*

81. Matt. v. 13. *But if the salt have lost its savour.* Maundrell in his journey tells us, that "In the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. I broke a piece of that which was exposed to sun, rain, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The inner part, which was connected to the rock, retained it savour, as I found by proof." It is likewise probable that in the preparation of fossil alkali, or of common salt, or of rock salt, after exposure to rains, the extraneous matter that remained, as sand, mud, &c. may be here alluded to, as fit only to be trodden under foot.

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82. Matt. v. 18. *One jot or one tittle shall in no wise pass.* Jot is the Hebrew letter Jod, a very small letter, which the Jews frequently use to express a small precept of the law. The tittle was with the Hebrews the slight mark at the angle, or difference in form, distinguishing the different Hebrew letters, as Resh, Daleth, &c.—*Lamy and Grotius.*

Matt. v. 22. *But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.* Christ pursues the analogy between the punishments inflicted by the Jewish courts, and the punishments of a future life, yet not in the common application of three Jewish courts; one of three Judges, the next of twenty-three, and the third the great Sanhedrim, of seventy-two, for the court of three Judges had no power to take away life. But the analogy is thus. Whoever shews causeless anger, shall be in danger of the judgment, or of a punishment similar to the capital one imposed by the lesser court of twenty-three members. Who calls his brother vain or worthless (such is the signification of Raca) shall incur a punishment analogous to that of stoning inflicted by the great court, or council of seventy-two. Who violently rails at his brother, shall be subject to a most grievous punishment comparable to that of the Canaanites and afterwards to the Israelites burning their children alive at Tophet, in the valley of Hinnom, near Jerusalem, in honour to their deity Moloch. 2 Kings, xxiii. 10.

In this valley the Angel of the Lord is said to have destroyed the 185,000 of the host of Sennacherib the king of Assyria. See 2 Kings. xix. 35. The prophecies of Jeremiah in the name of the Lord, against the worship of the idolatrous Jews. See Jer. vii. 31. xix. 6, were likewise here fulfilled by the massacre of a considerable number of them, when Jerusalem was taken by the Babylonish armies. From these and other similar instances of God's vengeance at this place, the Jews were accustomed metaphorically to express the fate of the damned, by the application of Gehenna (or hell fire) in allusion to the valley of Hinnom.

Le Clerc, Lightfoot, and Grotius.

85. Matt. v. 47. *And if ye salute your brethren only, &c.* The Jews, it should seem, would not address their usual form of salutation, *Peace be with you,* to either heathens or publicans.

Harmer.

87. Matt. vi. 7. *Use not vain repetitions.* The idolatrous worshippers of Baal called on the name of Baal, from morning even until noon, saying, Baal, hear us. 1 Kings xviii. 26. Thus also the devotees of Diana, all with one voice about

the space of two hours, cried out, Great *is* Diana of the Ephesians. Acts xix. 34. In imitation of such examples, the Rabbins had laid down these maxims: Every one that multiplies prayer shall be heard. The prayer which is long shall not return empty. Acting therefore on these principles, there was certainly much danger to be apprehended of unmeaning prolixity, and insincere repetitions. Christ condemned both this conduct in others, and warned his disciples against practices so truly pernicious to true religion. *Burder.*

88. John vi. 16. *When ye fast, &c.* The Jews in their fasts begin the observance of them in the evening after sun-set, and remain without eating till the same hour of the next day, or till the rising of the stars. On the great day of expiation, when more strictly obliged to fast, they continue so for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. The Pharisees fasted more frequently and with greater rigour and exactness than the generality of Jews. *Calmet.*

89. Matt. vi. 30. *The grass of the field, &c.* The consumption of fuel in Arabia and Judea is for their ovens, which they heat with grass, that withers speedily in so hot a climate. Shaw tells us in his travels, that myrtle, rosemary, and other plants are made use of in Barbary to heat their ovens.

94. Luke vi. 48. *And when the flood arose, &c.* Though the returns of the rain in winter are not extremely frequent, yet when it does rain, the water pours down with great violence for three or four days and nights together, enough to drown the whole country. Such violent rains in so hilly a country as Judea must occasion inundations very dangerous to buildings within their reach, by washing the soil from under them, and occasioning their fall.—*Harmer, &c.*

95. § 37. Matt. viii. Luke vii. It has been doubted by some whether this account of the centurion's servant, related with some difference by the two Evangelists, refers to the same person. The principal objection is, that Matthew's centurion comes in person, and Luke's centurion sends the elders of the Jews.

Le Clerc supports it, by adducing the following Jewish proverbs: The messenger of any man is as, or equal to, the man himself. The ambassador of a king is as, or equal to, the king. See Matt. xi. 23. xxvii. 19. and observe well Mark x. 35. compared with Matt. xx. 20. In John iv. 1. Jesus is said to baptise, when he baptised by his disciples. See also John xix. 1. He likewise observes that in Gen.

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xvi. 13. xviii. 1. Exodus xx. 1. God is said to perform what he did, by his angels. Considering the sameness of the scene, the persons, the transactions, we may conclude with Grotius, that this miracle is one and the same; related in general by Matthew, and with greater accuracy by Luke. *Newcome.*

97. Luke vii. 12. *And much people, &c.* It was a Jewish custom, that all who met a corpse carried to the grave, attended it and joined in the lamentation.—*Josephus.*

Luke vii. 14. *And touched the bier.* The people of the East bury their dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer.*

100. Matt. xi. 13. *For all the prophets and the law prophesied.* Luke xvi. 16. may explain this passage of Matthew. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." By this expression our Lord marks the beginning of a new age or dispensation, which is usually denominated the kingdom of heaven, or the kingdom of the Messiah. Thus Sanhedrim 991, "all the prophets only prophesy to the days of the Messiah, but concerning the days of that age to come, the eye seeth not."—*Willan.*

Matt. xi. 16. *It is like unto children, &c.* It was the custom of children among the Jews, in their sports, to imitate what they saw done by others on great occasions, and particularly the customs in festivities, wherein the musician playing a tune upon his instrument, the company danced to his pipe. So also in funerals, wherein the women by singing the mournful song, the rest followed lamenting and beating their breasts. These things the children acted and personated in the streets in play, and the rest not following their leader gave occasion to this speech; "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."—*Burder.*

102. Matt. xi. 23. *Shall be brought down to hell.* This is a scripture phrase used to denote an utter destruction, a total overthrow. See Isaiah xiv. 13. 15. This prophecy hath been so exactly fulfilled in the destruction of Capernaum, that according to the relation of travellers there are not now above eight cottages where it stood.—*Beausobre and Lenfant.*

103. Luke vii. 38. *And stood at his feet, behind him.* This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along a couch on their sides, supported their heads with one arm bent at the elbow and resting on the couch: with the other they took their food, and were supported at the back by cushions. Their feet, of course, were accessible to one who came behind the couch.—*Wakefield.*

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104. Luke vii. 44. *Thou gavest me no water.* The *washing the feet* before meals is frequently mentioned in the Old Testament, Gen. xliii. 24. 1 Sam. xxv. 41. so 1 Tim. v. 10. It was necessary, as the ancients only wore loose sandals, and at meals laid their feet upon the couch. This practice, together with *kissing the hand* as a token of respect, *the feet*, probably to indicate greater humility, and *anointing the head*, are still retained amongst the Arabs, and in the East. The person who presents himself to welcome a stranger, and wash his feet, is the master of the family. Perhaps this Pharisee for fear of offending his brethren had omitted the usual tokens of respect on the reception of a guest.

Harmer and Shaw.

106. Mark. iii. 21. *He is beside himself.* Doddridge thinks the construction of the Greek is more properly "thrown into an ecstacy," as Mark ii. 12. vi. 51. Acts ii. 7. 12. and translates it here "is transported too far." His friends feared that his present zeal and fervency of spirit might impair his health. The words, "is mad or beside himself or themselves," may be equally referred, or annexed (and undoubtedly with greater propriety applied) to the term, multitude.

110. Matt. xii. 40. *Three days and three nights.* It is of great importance to observe, that the Easterns reckoned any part of a day of twenty-four hours for a whole day, and say, a thing was done after three or seven days, if it was done on the third or seventh day from that last mentioned. Their days began in the evening. (Compare 1 Kings xx. 29. 2 Chron. x. v. 12. and Luke ii. 21.) And as the Hebrews had no term corresponding in signification to the natural day of twenty-four hours, they use night and day, or day and night, for it; so that to say, a thing happened after three days and three nights, was the same as to say, it happened after three days, or on the third day. Compare Est. iv. 16. with v. i. Gen. vii. 4. 12. Exod. xxii. 18. and xxx. iv. 28.—*Doddridge.*

115. Luke xi. 51. *Zacharias, which perished between the altar and the temple.* A space of nine feet was left between the body of the temple and the altar. This was an asylum affording protection to criminals. See 1 Kings i. 51. and ii. 28. 30.—*Willan.*

117. Luke xii. 22, &c. Luke has here, as in other places, recapitulated several precepts given, by our Lord to his followers, according to Matthew, at a very different period. Matt. x. 17 to 35, and vi. 24 to 34, pages 155 and 89 of this work. Some commentators have laboured much to reconcile this difference, but it was surely proper, that our Lord should repeat the doctrines, before delivered in Galilee, to his hearers in Judea, who had hitherto not been favoured with his public ministry.—*Willan.*

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118. Luke xii. 28. *Grass which is to day in the field.* See note on page 89.

Luke xii. 31. *And all these things shall be added.* See 1 Kings iii. 5—13.

Luke xii. 35. *Let your loins be girded about.* The garments among the Easterns were flowing and loose. They who travel on foot are obliged to fasten their garments at a greater height from their feet than they do at other times. This is what is understood by girding up their loins. Chardin observes that all persons that travel on foot always gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarrassed by the vest, which is not the case when it hangs over them. After this manner he supposes the Israelites were prepared for their going out of Egypt, when they eat the first passover. Exod. xii. ii.—*Harmer.*

120. Luke xii. 54. *A cloud rise out of the west.* Shaw says that the westerly winds in the Holy Lands are still generally attended with rain, but that the easterly winds are usually dry. —*Harmer.* See 1 Kings xviii. 43, 44.

Luke xii. 55. *The south wind blow.* Le Brun tells us that there blew, when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—*Harmer.*

121. § 48. The slaughter of the Galileans, and the destruction of those on whom the tower of Siloam fell, are retorted by our Saviour on the uncharitable Jews, with this prophetical addition, "Except ye repent, ye shall all likewise perish." This seems an evident allusion (supported by the parable that follows of the fig-tree) to the destruction of Jerusalem, which occurred not long after, in a manner totally similar. A considerable number were slain by the ruins of the walls and towers; the temple was everywhere polluted by the blood of its priests; many, who came from far to attend the passover, fell before their sacrifices; and when Titus took the city, a multitude of dead bodies lay round the altar.

131. Matt. xiii. 31. *Like to a grain of mustard seed, &c.* Willan thinks this plant the Sinapi Erucoides of Linnæus.

Matt. xiii. 32. *Becometh a tree.* In the soil and climate of Palestine, the Hebrew authors speak largely of its size. Simon had a mustard tree capable of being ascended by climbing. Another mustard tree had three branches, which furnished a shade for potters to work under. Jerusalem Talmud Pol. Syn.—*Newcome.*

135. Matt. viii. 22. *Let the dead bury their dead.* The sense conveyed in the text is, Turn not aside to temporal affairs, but leave them to those solely attached to them.—*Grotius.*

Luke ix. 62. *Put his hand to the plough and looking back.* Hesiod's rule to the plougher, is that he should not look about on his companions, but make a straight furrow.

Newcome.

136. Matt. viii. 26. *A great calm.* The wind will sometimes cease on a sudden; but the sea will not be smooth till some time after, therefore the miracle was most evident.—*Jortin.*

137. § 51. The reader on perusing this section must observe a considerable degree of inconsistency in relation, on comparing the three Evangelists; yet, however striking, on mere inspection, such incongruities may appear, it is presumed the following remarks will tend to remove the difficulty. Matthew says, The country of the Gergesenes, Mark and Luke, Gadarenes. Gadara, according to Josephus, was the metropolis of Perœa, or of the region beyond Jordan over against Galilee; Gergesa was an adjoining town; hence the district named from either of these included the two cities.

In Matthew mention is made of two Dæmoniacs, in Mark and Luke of one only. Here the maxim of Le Clerc is true, "He who relates many things comprehends the few or minute, whilst he who relates the few only, denies not the relation of the more." A reason for this difference is usually assigned from Augustin, that one of the Dæmoniacs had been a person of greater respectability, and that the country was in greater anxiety respecting him. Farmer and Wetstein are nearly of the same opinion. And supposing this observation in general true, these Dæmoniacs, from natural causes, or a divine impulse, as it is probable they were sometimes God's instruments for the promotion of the gospel, might now unite in seeking relief from Jesus, and yet might live apart at other times. We may collect one reason from the gospels themselves, why Mark and Luke mention only one Dæmoniac; because one only being grateful for this miracle, his cure was only recorded by the two Evangelists, who mention this gratitude; and who are more intent on inculcating the moral, than in magnifying our Lord's power. Mark says, the Dæmoniac met him coming out of the tombs, Luke, out of the city. The proper translation is, he was a man of, or belonging to, the city, and is a passage similar in construction with John i. 45; and thus one is supplementary to the other to this effect, that He was a man of, or belonging to, the city, and coming out of the tombs, met him.

Newcome, &c.

137. Matt. viii. 28. *Out of the tombs.* Shaw observes, that among the Moors, the graves of the principal citizens have cupolas or vaulted chambers, of four or more yards square, built over them; and that they are frequently open, and afford an occasional shelter from the inclemency of the weather.

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139. Matt. viii. 31, &c. A punitive miracle may be allowed in the destruction of swine, the keeping of which by Jews was a breach of the law; and by Gentiles, within the confines of Palestine, and in the midst of the Jews, a snare to the Jewish people and a contempt of their religion.—*Newcome.*

143. Matt. ix. 15. *Children of the bride-chamber.* Great mirth and cheerfulness accompanied the celebration of nuptials among the Jews. The children of the bride chamber were the friends and acquaintances of the parties, and assisted in these rejoicings.

144. Matt. ix. 17. *Put new wine into old bottles.* The vessels used by the ancients for preserving wine, &c. were made of skins sewed together. Hence the putting of new wine, when approaching to fermentation, into old bottles, would burst them more readily. See Josh. ix. 4 and 13. They are now used in Spain, and called Borrachas.

145. Matt. ix. 18. *My daughter is even now dead.* According to Matthew, Jairus thought his daughter to be actually dead. According to Mark and Luke, she was only at the point of death. Perhaps the father did not know certainly whether she was dead or not; but having heard that Jesus had raised from the dead the son of the widow at Nain, he might have no doubt of his power to raise even his daughter from the dead.—*Priestley.*

Matt. ix. 18. *Come and lay thy hand upon her.* This was an ancient ceremony practised by the prophets, which they joined with the prayers they made for any person. See Numb. xxvii. 18. Matt. xix. 13. Jairus desires Jesus to come and pray for his daughter, not doubting, but that, as he was a great prophet, God would hear his requests. See and compare Gen. xx. 7.—*Beausobre and Lenfant.*

147. Matt. ix. 23. *And saw the minstrels and the people making a noise.* Observed the musicians who customarily attended funerals, and the noisy lamentations of the multitude. When it was supposed Josephus was slain, great lamentations were made, and many people hired pipers, who led the way in these lamentations.—*Newcome.*

Chardin says, that in the East the concourse of people, where persons lie dead, is incredible. Every body runs thither, the poor and the rich; and the former more especially make a strange noise.—*Harmer.*

151. Mark vi. 3. *Is not this the carpenter?* Justin Martyr, in his dialogues with Trypho, expressly says that Christ assisted his supposed father in his trade of a carpenter, and his townsmen, in this instance, address him to that purport. Amongst the Jews, all fathers were enjoined to teach their children a trade; and their most distinguished Rabbins exercised one. *Grotius and Whitby.*

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154. Mark x. 14. *Shake off the dust of your feet.* This action expressed the greatest abhorrence and final renunciation of all intercourse. It originated primarily from the Jewish idea, that the dust of Gentiles polluted them, even if brought into Judea. See Acts xiii 51. xviii. 6.—*Willan.*

155. Matt. x. 27. *What ye hear in the ear*, that *preach ye upon the house tops.* In addition to note on page 63, on the construction of houses in Judea, to clearly comprehend the above passage, the following remarks are added. The terrace on the top is as much frequented as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business (1 Sam. ix. 25) and they perform their devotions, Acts x. 9. The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice work, that no one either without or within can be seen through them. Whenever therefore any thing is to be seen or to be heard in the streets, any public spectacle, or any alarm of a public nature, every one immediately goes to the house top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it was to proclaim it from the house tops to the people in the streets.—*Note from Lowth's Isaiah.*

168. Matt. xiv. 26. *Walking on the sea.* A power ascribed to God only. See Job ix. 8. The Egyptian hieroglyphic, to denote an impossibility, was two feet walking on water. *Doddridge.*

176. Mark vii. 2. *Eat bread with defiled, that is to say, with unwashen hands.* The Pharisees and Scribes did not eat their food with unclean or unwashen hands, because they considered it as sanctified by prayer and thanksgiving before they partook of it. As an instance of this Pharisaical strictness, we are told, upon the authority of the Jewish Talmuds, that Rab. Akiba, being confined in prison with only a small allowance of water, when a part of it was casually spilt, chose rather to die of thirst than omit the ceremony of washing his hands.—*Pearce and Lightfoot.*

Mark vii. 3. *Holding the tradition of the elders.* Besides the written law or pentateuch, the Jews had what they termed the oral law. This was said to have been communicated to Moses on Mount Sinai, at the same time with the other, but not put in writing. It consisted of various ordinances respecting their religious rites, &c. and formed, according to the Rabbins, a sequel or supplement to the written law. They taught farther, that it was delivered by Moses to Joshua, and by him to the elders of the people, from whom the prophets derived it. After Malachi it was preserved by the members of the Sanhedrim, or the council of seventy. Some

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learned Rabbins at length collected all the traditional ordinances and histories; composing out of them the Targums and the Mishna, which were published at different times between the birth of our Lord and the year 1300. To these the Gemara was added some time afterwards. They have since also been largely commented upon; the Jews considering them of almost equal authority with the holy scriptures. Our Lord, by frequently condemning these traditions as absurd in themselves and contradictory to the real law, shews how little claim they have to be thought of divine original, and proves them to be indeed "the ordinances of men".—*Willan.*

To these books, as the custom and opinions of a nation must always be best illustrated by its own writers, Dr. Willan makes frequent references; and from these writings he has enriched his History of the Ministry of Jesus Christ with a selection of many valuable notes not given by former writers.

178. Mark vii. 11. *It is Corban.* Corban is the usual name for an offering, gift, &c. All gifts to God were held most sacred by the Jews; hence the word Corban became a solemn and binding form of obligation or prohibition, to say, a thing shall be, as to any particular purpose, as if it was devoted to God. "Let it be Corban, as a gift devoted to God, wherein I may be profitable to thee," signifies, I bind myself as solemnly not to give, as if my wealth was devoted to God. The Pharisees seem to have encouraged these rash vows which interfered with the offices of humanity and natural affection. A redemption from the obligation under some particular circumstances might be purchased for fifty shekels. See Levit. xxvii. 2, 3.—*Lightfoot.*

178. Mark vii. 16. *If any man have ears to hear, let him hear.* Our Lord, to distinguish such whose understandings were exercised "to discern the things of the spirit" from the unthinking multitude, calls them, those who have ears to hear. He that hath ears to hear, says he, let him hear. The same expression is used in the Apocalypse, a book of prophecies. And it deserves to be attended to, that Jesus Christ never employs these words in the introduction or conclusion of any plain moral instruction, but always after some parable, or prophetic declaration figuratively expressed. See Matt. xi. 15. xiii. 9. Luke viii. 8. Revel. ii. 7, 11, 17, 29.

Campbell.

179. Matt. xv. 15. *This parable.* Campbell and Newcome, in their translations of the New Testament, render it "this saying." The Greek word (παραβολη) signifying parable, may with propriety be rendered a proverb, a moral maxim, a forcible sentence, a weighty doctrine, as well as a comparison.

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180. Matt. xv. 22. *A woman of Canaan.* Mark vii. 26. *A Syrophœnician.* The Canaanites and Phœnicians, according to Bochart, were the same; though the seven nations in Judea, before the conquest of Joshua, were descended from Canaan, yet the Canaanites were frequently enumerated as one of these nations. Deut. vii. 1. Joshua ix. 1. By which is meant, Canaan with his first born, Sidon, Genes. x. 15. occupied the tract about Sidon and Tyre.—*Lightfoot.* Phœnicia being comprehended in Syria, accounts for the distinction Syro-Phœnician.—*Pliny.*

181. Matt. xv. 26. *Cast it to dogs.* This most contemptuous language the Jews generally applied to the Gentiles. Our Saviour, in verse 24, applies the term lost sheep to the Jewish nation, and adopts their expression in his address to the woman, most probably as a trial for her faith, as the verses following seem to indicate.

183. Matt. xv. 30. *Maimed.* The creation of a new limb is an astonishing evidence of the miraculous power of our Saviour. *Newcome.*

That this is the proper application, may be proved from Mark ix. 43. and Matt. xviii. 8. Where the word *halt*, in that passage and *maimed* in this, are expressed by the same Greek word (κυλλος.)

185. Matt. xv. 39. *Magdala.* A place on the Eastern side of the lake, from which it is probable Mary was called Magdalene, that is, of Magdala.—*Newcome.*

Matt. xv. 39. Mark viii. 10. Cellarius and Lightfoot think that Dalmanutha and Magdala were neighbouring towns, and from the latitude of the two passages, no inconsistency can be attached to the two Evangelists.

190. Matt. xvi. 18. *The gates of hell shall not prevail against it.* More properly the gates of Hades. "The gates of Hades" is not used to express the power of heresy or schism, sin or satan, but the state of death; the place or receptacle of the dead, into which souls departed enter, or the entrance into that state. Hence death is, in the language of the ancients, the entrance or gate into Hades. The words are a promise that the Christian church shall endure for ever, through every affliction and persecution (Acts v. 39.) or that even death shall not prevail against the members of the church of Christ, but that they shall enjoy here in prospect, and hereafter in its certain accomplishment, a happy resurrection.—*Grotius.*

191. Matt. xvi. 21. *Elders*, among the Hebrews, were magistrates, heads, or rulers of the people. Vid. Exod. iii. 16. Ezra x. 7, 8. Deut. xxvii. 1. Numb. xi. 16, &c. Some think it probable, that in causes ecclesiastical the court was made up of the high priest, and of the chief priests, or heads of the four and twenty courses, only; and that, of matters purely tem-

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poral, the supreme magistrate, with the princes, elders, and scribes (who were the doctors of the law) either by himself, or his deputy, took cognizance. Ezra x. xiv. And that where any one was accused of crimes relating to religion and state, both the judges, in each of these faculties, sat to hear the cause. So at the trial of our blessed Lord, *Joseph, of Arimathea, a rich man, and a counsellor* (probably one of the *seventy elders*) was one of them who sat as judges, but did not join in the sentence of condemnation. Luke xxiii. 51.

191. Matt. xvi. 21, &c. &c. To reconcile the apparent inconsistencies between the three Evangelists, in the latter part of this, and parallel verses, little more is necessary than to refer to the note on Matt. xii. 40, p. 110, and to introduce some few additional remarks. Having shewn in it that the Jews calculated any part of the day for, or as the whole day of twenty-four hours, it remains to shew that the third day, and after three days, in some instances, imply the same duration of time. In the Old Testament, we find in Deut. xiv. 28, "after three years," yet, in xxvi. 12, the third year is the year of tithing. Thus 1 Sam. xxx. 12. compared with verse 19; and in 2 Chron. x. 5. "Come again unto me after three days," yet, in verse 12, they came again on the third day. Esther orders the Jews: "Fast ye for me, and neither eat nor drink three days; night or day. I also, and my maidens, will fast likewise, and so will I go in unto the king." Chap. iv. 16. and in Chap. v. 1. we are expressly told that on the third day she went in unto the king. From the New Testament it may be sufficient to adduce the following quotation, Matt. xxvii. 63, 64. "Saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again, command therefore that the Sepulchre be made sure until the third day, &c.—*Whitby, &c.*

192. Matt. xvi. 23. *Get thee behind me, Satan:* This is expressed in the brevity of a Hebrew phrase; the word Satan imports, an adversary. See 2 Sam. xix. 22.

194. Matt. xvii. 1, &c. &c. Matthew and Mark begin the section in reference to time, after six days, and Luke says, in about eight days. It is easily accounted for: Matthew and Mark allow six intire days between Peter's reproof and the transfiguration, whilst Luke in his account comprehends them both, and includes the portions of the two days as whole days.

197. Matt. xvii. 10. *Elias must first come?* This persuasion of the Jews was grounded upon Malachi iv. 5.

203. Matt. xvii. 24. *Tribute money.* Every Jew, above twenty years of age, annually paid half a shekel (equal to about one shilling and three pence English) to the service of the temple. Exod. xxx. 13, 14. Nehem. x. 32.

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207. Mark ix. 49. *Every sacrifice shall be salted.* In allusion to Levit. ii. 13.

208. Mark. ix. 50. *Have salt in yourselves.* Salt, from its peculiar usefulness among the Jews, who inhabited a hot climate, in preserving food from hasty corruption, was an emblem of virtue and knowledge, by which the mind is purified. See Coloss. iv. 6.—*Newcome.*

Matt. xviii. 10. *Their angels do always behold the face of my father.* By those who saw the king's face are denoted, in the Jewish idiom, the most eminent and distinguished personages of a court; as if he had said, Treat not the meanest christians with neglect or disdain; for I assure you the most exalted angels are their guardians and ministers.—*Harwood.*

211. Luke x. 4 *Salute no man by the way.* The mission on which the disciples of Christ were sent was so important, that they were required to use the greatest dispatch, and to avoid those things which might retard them, especially if they were merely of a ceremonious nature. Had they been allowed, in the present instance, to give and receive the common salutations, their progress might have been considerably impeded. The following short extract from Neibuhr's Travels gives some satisfaction on this point. "The Arabs of Yemen, especially the Highlanders, often stop strangers to ask, Whence they came? And whither they are going? These questions are suggested by mere curiosity." This representation of the matter certainly clears from the appearance of incivility a precept, by which Christ designed only to teach his servants a suitable deportment.—*Burder.*

The instructions of Elisha to Gehazi, when on the mission to the Shunammite, are of similar import. "Gird up thy loins, take my staff in thy hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again:" 2 Kings iv. 29.

213. John vii. 2. *The Jews feast of Tabernacles.* The feast of Tabernacles was instituted in memory of the Jewish nation having dwelt in tents in the wilderness; and the Jews all dwelt in tents or booths at the celebration of it. See Lev. xxiii 39, 42, 43. Nehem. viii. 14, 17. It was especially observed with uncommon and profuse rejoicing.

215. John vii. 27. *But when Christ cometh, no man knoweth whence he is.* See Hebrews, Chap. vii. 1—3.

216. John vii. 37. *In the last day, that great day of the feast.* The last day grew into such high esteem with the nation, because on the seven preceding days they held that sacrifices were offered, not so much for themselves as for the whole world. They offered in the course of them seventy bullocks for the seventy nations of the world; but the eighth was wholly on their own behalf. It was a separate solemnity for

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Israel alone. They had their solemn offering of water; the reason of which is this: At the passover the Jews offered an omer to obtain from God his blessing upon the harvest: at Pentecost, their first fruits, to request his blessing on the fruits of the trees; and at the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness (1 Corinth. x. 4.) but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloah, and brought them into the temple with the sound of the trumpet and with great rejoicing. Christ, alluding to their customs, proclaims, "If any man thirst, let him come unto me." He takes, as is very usual with him, the present occasion of the water brought from Siloah, to summon them to himself as the true fountain. John iv. 14.—*Lightfoot and Hammond.*

John vii. 39. *For the Holy Ghost was not yet given.* The Spirit had ceased since the death of Zechariah and Malachi. It had faintly been manifested on the approach of the Messiah, as to Elizabeth and Zacharias; (Luke i. 41, 67.) but the full effusion foretold by Isaiah, and Joel ii. 28, took not place till after the ascension of Christ, and was not yet come. *Grotius and Whitby.*

217. John vii. 49. *But this people who knoweth not the law are cursed.* The Jewish Rabbins, from a high opinion of their own sanctity, taught that none could partake of the resurrection, but themselves and their disciples. Others, they said, could only hope to obtain the favour of heaven by services rendered to them, or their disciples; as by giving their daughters to any of them with a large dower, or by traffic procuring for them riches sufficient to keep them free from the distraction of business; so that they might have time to study the law in its full extent. Excepting by this attributed merit, they maintained that all the lower class of the people, who, from being engaged in menial occupations, could not have leisure to study or practise the law, must forfeit their right to future happiness, and be looked upon as accursed.—*Pococke.*

219. John viii. 18. *Bear witness of myself:* by my life, doctrines, miracles, prophecies, and assertions that I am the Christ.—*Newcome.*

220. John viii. 36. *If the Son therefore shall make you free.* This expression may perhaps have had some allusion to a custom in some of the cities of Greece, and elsewhere, whereby the son and heir had a liberty to adopt brethren and give them the privileges of the family.—*Burder.*

223. John viii. 59. *Then took they up stones to cast at him.* Lewis in his Origines Hebrææ says, there was a punishment among the Jews called the Rebels beating, which was inflicted by the

mob with their fists, or staves, or stones, without mercy, or sentence of the judges, and that it often proved fatal. Whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called a son of rebellion.

The frequent taking up of stones by the people to stone our Saviour, and the incursion upon him and upon Stephen for blasphemy, as they would have it, and upon Paul for defiling the temple, as they supposed, were of this nature.

225. John ix. 22. *If any man did confess he was Christ, he should be put out of the Synagogue.* There were three degrees of excommunication among the Jews, the first is what is called in the New Testament *casting out of the Synagogue*, and signifies a separation from all commerce or society, it was in force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse. This is supposed by some to be the same with delivering him over to Satan. The offence was published in the synagogue, and at this time the candles were lighted, and when the proclamation was ended, they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; his male children were not admitted to circumcision; and if he died without repentance, by the sentence of the Judge a stone was cast upon his coffin or bier, to shew that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was anathematizing, which was inflicted when the offender had frequently refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment or death.—*Burder.*

226. John ix. 32. *Of one that was born blind.* This was esteemed by the Jews a peculiar sign of the Messiah, that he should open the eyes of the blind, i. e. of those born blind; and was a miracle never known to be wrought by Moses or any other prophet.—*Grotius.*

John ix. 34. *Thou wast altogether born in sins, &c.* The Rabbins held that evil affections prevailed in a man before he was born, and also that he might be contaminated by the sins of his parents. See John ix. 2, 3.—*Willan.*

227. John x. 3—11. From the great attention paid to flocks by the masters to whom they belonged, might originate the mode of stiling kings the shepherds of the people. In this character Christ is described by the prophets, and his application of it to himself shews that he was the person intended. The art of a shepherd in managing his sheep in the East was

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different from what it is generally among us. We read of his going before, leading, calling his sheep, and their following, and knowing his voice; this practice is alluded to by both Virgil and Theocritus.

229. Luke x. 18. *I beheld Satan as lightning fall from Heaven.* This destruction of his kingdom is described by a fall from heaven, in a phrase familiar both to sacred and profane writers. So of the king of Babylon, Isaiah xiv. 12. "How art thou fallen from heaven, O Lucifer!" And when Pompey was overthrown, he is said by Cicero to have fallen from the stars.—*Grotius and Le Clerc.*

232. Luke xi. 5. *At midnight.* It is common in the east to travel by night, on account of the heat of the day.

Luke xi. 12. *A Scorpion.* The body of a scorpion, especially of the white kind, as its head can scarcely be distinguished, bears a general resemblance to an egg. Bochart has produced testimonies to prove that the scorpions in Judea were about that size.—*Macknight.*

237. Luke xiv. 13. *When thou makest a feast call the poor.* Faint traces remain of indiscriminate invitation to oriental feasts. Dr. Pococke speaks of admission of the poor to the tables of the great. The Arabs never set by any thing that is brought to the table; but calling in their neighbours and the poor, finish every thing. An Arab prince will often dine in the street, before his door, and call to all that pass, even beggars; who come and sit down.—*Harmer.*

241. Luke xv. 15. *To feed swine.* A most hateful employment to a Jew, by whose law these animals were unclean.

Newcome.

243. Luke xvi. 9. *Make to yourselves friends of the mammon of unrighteousness.* Mammon was the Syrian god of riches; whence the mammon of unrighteousness was used to signify worldly riches. The sense of the above passage is, By a proper use and distribution of the riches ye possess in this world, endeavour to obtain the favour and approbation of God, that hereafter ye may be received into the mansions of everlasting happiness.—*Willan.*

245. Luke xvi. 22. *Into Abraham's bosom.* John is said (John xiii. 23.) to have reclined on the bosom of our Saviour at supper, hence is borrowed the phrase of Abraham's bosom, as denoting a state of celestial happiness. Abraham being esteemed the most honourable person, and the father of the Jewish nation, to be in his bosom, signifies, in allusion to the order in which guests were placed at an entertainment, the highest state of felicity next to that of Abraham himself.

Burder.

Luke xvi. 23. *Seeth Abraham afar off.* Our Saviour adapts this to the popular opinion of the Jews. The Rab-

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bins say that the place of torment and paradise are so situated, that what is done in the one may be seen from the other. *Lightfoot.*

Luke xvi. 29. *They have Moses and the Prophets*, which were read in the synagogue every sabbath day. The Jews had the five books of Moses and eight of the Prophets, namely, Joshua, Judges, Samuel, the Kings, Jeremiah, Ezekiel, Isaiah, and the twelve minor prophets as one book. *Lightfoot.*

251. Luke xviii. 10. *To pray.* "From the time of Moses down to the establishment of the great synagogue, there were no certain or fixed modes of prayer; but every man prayed for himself and to his own situation, according to his gift of knowledge, wisdom, or eloquence." *R. Becchai* by *Willan.*

253. John. x. 22. *The feast of the dedication.* This feast was kept in the ninth month, the Jewish year beginning in March. It was instituted to commemorate the cleansing of the temple by Judas Maccabæus, after its pollution by Antiochus Epiphanes. See 1 Maccab. iv. 52—59.—*Newcome.*

256. John xi. 17. *He had lain in the grave four days.* It was customary among the Jews to go to the sepulchres of their deceased friends, and visit them for three days. After three days, if the visage began to change, as in that warm climate it generally did, all hopes of a return to life were at an end. About this period, or a little later, putrefaction generally takes place, and therefore Martha had reason to say that her brother's body (which appears by the context to have been laid in the sepulchre the same day on which he died) would now on the fourth day, have become offensive.—*Stackhouse.*

259. John xi. 48. *The Romans shall come*, &c. Because the people will make this man their king, the Romans will send their armies and destroy us.—*Newcome.*

266. Matt. xix. 24. *It is easier for a camel*, &c. The Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, it will not happen before a camel or an elephant has crept through the eye of a needle.—*Michaelis.*

267. Matthew xix. 30. *But many* that are *first shall be last, and the last* shall be *first.* This verse evidently ought to begin this next chapter, as the parable which follows is an illustration of it.

271. Matthew xx. 20. Mark x. 35. These two accounts are no ways contradictory, the mother and children being together, they jointly put up their petitions. Besides, nothing is more common in the style of eastern nations than to say, a man hath done a thing himself, when he hath caused it to be done by another. The sons of Zebedee having

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therefore got their mother to make this request, are said by Mark to have done it themselves.—*Beausobre and Lenfant.* See note on page 95.

273. § 108. Various elucidations or solutions have been given by different commentators, respecting the beginning of this section. A reference to the latter part of the note of § 51. page 137, will point out what may be principally said upon the subject. As this, and the similar circumstance referred to, occur in Matthew, it may not be inapplicable to introduce in addition what Michaelis has said on the subject; premising that it has been a matter of great uncertainty, and is not yet determined, in what language the gospel of Matthew was originally written. "If the dialect in which St. Matthew wrote was the Syriac, this contradiction may be ascribed to the translator. For in Syriac, when a noun is in what is called the status emphaticus, it has the very same orthography in the singular, as it has in the plural number, the difference being merely in the punctuation; and even in the verb the third person plural is sometimes written like the third person singular."—*Marsh's Michaelis*, vol. iii. 156.

282. Matt. xxi. 8, 9. These two verses contain the various ceremonies and rejoicing of many of the Jews on the acknowledgment of the Messiah as their king. That the *spreading of their garments* was usual on this occasion, appears 2 Kings ix. 13. "Then they hasted and took every man his garment, and put it under him (Jehu) at the top of the stairs, and blew with trumpets, saying, Jehu is king"; and the *strewing of flowers and branches* were not uncommonly used before great men of the east. The word *Hosanna*, signifying, "Save, I beseech thee," was a form of acclamation used by the Jews at their feast of Tabernacles, and on any great or unusual occasion of rejoicing. 1 Maccab. xiii. 51. By these ceremonies, the people acknowledged Jesus to be the Messiah or Shiloh, whom they expected, "He that cometh or was sent of God;" thus also completing the prophecy of Zechariah. See Zech. ix. 9. and Matt. xxi. v.

283. Luke xix. 40. *The stones would immediately cry out.* A proverbial expression, to denote the moral impossibility that his kingdom should not be acknowledged by some.—*Grotius.*

286. John xii. 24. *Except a corn of wheat fall into the ground and die.* See 1 Corinth. xv. 36. Unless it die according to appearance; the body of the seed actually wasting, and the germ alone springing up. But perhaps the word is used figuratively, for being consigned to the earth, as a human body is when dead.—*Newcome.*

296. Matt. xxi. 33. *Digged a wine press.* Chardin found wine presses in Persia, which were hollow places in the ground, lined with stone-work.—*Harmer.*

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298. Matt. xxi. 44. *And whosoever shall fall on this stone, &c.* In this passage Christ is supposed to allude to the different methods of stoning to death then practised. When a criminal was stoned to death, they threw him headlong from an eminence, in such a manner as to dash him against some great stone; if this did not dispatch him they threw another upon him, thereby to crush him in pieces.—*Lamy.*

300. Matt. xxii. 11. *Had not on a wedding garment.* It was a custom for the bridegroom to furnish, at the marriage feast, garments suitable for his guests.

306. Matt. xxii. 36. *The great commandment in the law.* They not only wrote this commandment on their phylacteries, and houses and door posts; but they made the last Hebrew letter of the words which began and ended the sentence much larger than usual in their copies of the law.—*Hammond.*

308. Matt. xxii. 44. *Till I make thine enemies thy footstool.* Chardin says, "Chairs are never used in Persia (it being their general custom to sit on floors, carpets, or mattresses) but at the coronation of their kings. The king is seated in a chair of gold, set with jewels, three feet high. The chairs, which are used by the people in the East, are always so high as to make a footstool necessary. And this proves the propriety of the style of scripture, which always joins the footstool to the throne." Isaiah lxvi. 1. 2 Chron. ix. 18. This passage, which is taken from Psalm cx. 1. is strongly expressive of the exaltation of our Lord, when the depression of his enemies is denoted by their becoming his footstool. *Lowth and Newcome.*

312. Matt. xxiii. 24. *Strain at a gnat, &c.* This passage may with more propriety be read, strain out a gnat, &c. It is an allusion to a custom amongst the Jews of straining or filtering their wine, lest they should swallow any small animal forbidden by the law as unclean. It is probably their nicety in this respect might become proverbial for their exactness in small matters.

Matt. xxiii. 27. *Ye are like whited sepulchres.* Shaw in his travels gives a general description of the different sorts of tombs and sepulchres in the East, concluding with this paragraph. "Now all these, with the very walls of the inclosure, being always kept clean, white-washed, and beautified; they continue to this day to be an excellent comment upon the expression of our Lord, where he mentions the garnishing of the sepulchres, Matt. xxiii. 29. and compares the Scribes and Pharisees to "whited sepulchres."

315. Luke xxi. 5. *How it was adorned with goodly stones.* Josephus asserts, that the marble of the temple was so white, that it appeared to one at a distance like a mountain of snow, and the gilding of several of its external parts, which he there

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mentions, must, when the sun shone upon it, have rendered it a most splendid and beautiful spectacle.—*Doddridge.*

316. Luke xxi. 6. *There shall not be left one stone upon another.* This was exactly fulfilled in the time of Titus, who commanded the city and temple to be entirely ruined, and this was put in execution to that degree, that, as Josephus tells us, there was not left so much as any marks of an inhabited city. Eleazer in his speech to the Jews does affirm, that the city was taken away from the very foundation, and that the temple was dug up. Maimon tells us also, that after this, the temple was ploughed by Turnus Rufus. Our Saviour's words were exactly fulfilled, as appears by the foregoing testimonies of the Jews themselves.—*Kidder.*

319. Matt. xxiv. 15. *Abomination of desolation.* By this term, or the Abomination that maketh desolate, is intended, the Roman armies with their ensigns. As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship, they are, according to the usual style of scripture, called an abomination.—*Lardner.*

The completion of this event, attendant upon the destruction of Jerusalem, not to be foreseen by human skill, was very unlikely to happen. The great care which the Jews took at other times not to defile the holy place, and the small strength it had to defend them long from the Roman arms, were both circumstances, which in all human appearance would have kept them from the rash experiment. And yet, against all probability, they fled to the temple, and there made a last and desperate resistance. Having thus defiled it with their own arms, they made it necessary for the Romans to follow them into the sanctuary, so that they took it by storm, and of consequence caused their military ensigns to be seen standing there.—*Pearce.*

319. Matt. xxiv. 16. *Then let them which be in Judea flee into the mountains.* Cestius Gallus besieged Jerusalem some years before he raised the siege. This was a sign to the Christians to flee into the mountains. They accordingly removed to Pella, beyond Jordan, in the territories of Agrippa, who had continued faithful to the Romans, so that they avoided the desolation that overspread all Judea: and when Titus some months after sat down before the city, there was not one Christian remaining in it.—*Grotius and Hammond.*

Matt. xxiv. 17. *Let him which is on the house top not come down, &c.* For an account of the general construction of the houses, see notes on page 63 and 155. The flat roofs sometimes formed a continued terrace, extending from one end of the city to the other, and terminating at the gates. (1 Sam. ix. 26.) So that our Lord seems to advise them to

hasten along the tops of the houses, in order to reach the city gates with greater dispatch.—*Hammond.*

320. Matt. xxiv. 20. *But pray ye that your flight be not in the winter, neither on the sabbath-day.* The former part of this verse seems a mere allusion to the severity of the season, the roads then being scarcely passable. In *travelling on the sabbath*, they might expose themselves to the indignation of the Jews, or be restrained by their own particular observance of it, as the distance allowed for a sabbath-day's journey was only two thousand cubits, or about one mile: supposed to be the space between the camp and the tabernacle. See Josh. iii. 4.—*Grotius and Whitby.*

321. Matt. xxiv. 22. *Should no flesh be saved.* The violence of the war was such, from the Romans, and from the Zelots within, who killed all that were averse to hostilities, that if it had gone on further against the city, the nation, says Chrysostom, would have been entirely destroyed.—*Hammond.*

Titus confessed that it was God who deprived the Jews of their fortresses.—*Whitby.*

Matt. xxiv. 27. *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.* From the account by Josephus it may be observed that the Roman army entered on the east side of it, and carried on their conquests westward, as if not only the extensiveness of the ruin, but the very route which the army would take, was intended by this comparison.

321. Matt. xxiv. 28. *For wheresoever the carcass is, there will the eagles be gathered together.* This was a proverbial saying, and is here applied in a prophetic sense. The Jewish writers had this maxim among them, that wicked men, while they live, are to be reckoned amongst the dead. Thus by the word carcass, Christ means the Jewish nation, which was morally and judicially dead. Under the metaphor of eagles, which fly swiftly, and seize violently on their prey, conquerors are frequently spoken of in scripture. See Lament. iv. 19. Hosea viii. 1. When Moses threatens the Jews with the destruction of their nation, in his description, which coincides in the most material parts with their final destruction by the Romans, the destroying army is introduced with this very emblem of an eagle. *The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle fleeth, a nation whose language thou shalt not understand.* Deut. xxviii. 49.

The sense of the prophecy may be thus gathered: wheresoever the wicked Jews are, there will the Roman eagles, (whose principal standard supported an eagle on its summit) the destroying armies, follow them.—*Pearce.*

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324. Matt. xxiv. 41. *Two women shall be grinding at the mill.* Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round by a small handle of wood or iron placed on the edge of it. When this stone is large, or expedition is required, a second person is called to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down, over against each other, with the millstones between them.—*Shaw.*

The fulfilment of the prophecies of our Saviour, respecting the destruction of Jerusalem, is amply and minutely treated of by Lardner, as an argument of the truth of Christianity. This work is republished in the 5th vol. of Watson's Theological Tracts, and will amply compensate the reader for his attention to it.

327. Matt. xxv. 4. *But the wise took oil in their vessels with their lamps.* Chardin observes, that in many parts of the east, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. They seldom make use of candles, especially amongst the great; candles casting but little light, and they sitting at a considerable distance from them.—*Harmer.*

Matt. xxv. 6. *And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him.* The bridegroom and his friends usually supped with the bride, and then conducted her to his house, late in the evening, by the light of lamps and torches, making great acclamations. *The young virgins* were they who waited at the house, to have every thing ready for the reception of the new married couple, and to attend on the bride.—*Willan.*

330. Matt. xxv. 33. *And he shall set the sheep on his right hand, but the goats on the left.* This seems to allude to the custom in the Sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand.—*Whitby.*

333. Matt. xxvi. 7. *And poured it* (the ointment) *on his head, as he sat* at meat. The use of unguents was common at feasts among the Easterns, and also among the Greeks and Romans.—*Newcome.*

338. Mark xiv. 14. *And wheresoever he shall go in, &c.* It was the custom at Jerusalem, for the inhabitants to allow the free use of their rooms and furniture to the strangers at the passover, without pay or advantage, except of the skins of the lambs sacrificed.—*Le Clerc.*

341. John xiii. 10. *He that is washed needeth not, save to wash his feet, but is clean every whit.* The words, in their literal sense, allude to the custom of using the bath immediately be-

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fore attendance on feasts; at which feasts the feet of the guests were first washed.—*Pearce and Campbell.*

342. John xiii. 18. *He that eateth bread with me hath lifted up his heel against me.* This was a peculiar aggravation in the East, where the rites of hospitality were very sacred, and are so to this day.—*Newcome.*

344. Matt. xxvi. 23. *He that dippeth his hand with me in the dish.* In Barbary, and probably in the East, when the food is any liquid substance, after having broken their bread in little bits, they dip their hands and their morsels together into it.—*Shaw.*

346. John xiii. 34. *A new commandment, &c.* The new commandment is, to love one another as he had loved them. See John xv. 12, 13. That merely to love one another was not a new commandment, appears from Levit. xix. 18.

Newcome.

351. John xiv. 16. *Give you another comforter.* Grotius and some others are of opinion, that the Greek word (παράκλητος,) rendered in our translation comforter, is more properly expressed by advocate, or one who undertakes to plead the cause of the accused, and act for them.

363. Matt. xxvi. 30. *Had sung an Hymn.* Newcome in his translation has "used an hymn," to which is annexed the following explanation. The hymn may have been recited, as the original Greek word (ὑμνήσαντες) does not necessarily imply that it was sung. It is said that the Jews repeated six psalms, from the cxiii. to the cxviii. inclusive, three before, and three after taking the paschal supper.

364. Mark xiv. 35. *He went forward a little, and fell on the ground.* Many instances occur in ancient writers, more particularly in the profane authors, where falling to the ground, or rather throwing themselves upon it, indicates a mind overwhelmed with the deepest distress. This appears to have been the case with our Saviour, who is represented in the preceding verse to have been "exceeding sorrowful, unto death."

365. Matt. xxvi. 41. *The spirit indeed is willing, but the flesh is weak.* Our Lord mildly and benevolently alledges for their infirmity the only extenuation it admitted.—*Newcome.*

369. Matt. xxvi. 52. *All they that take the sword, shall perish with the sword.* This prophecy seems to have been verified, whenever Christians have had recourse to arms, in order to defend themselves from persecution: as in the case of the Hussites in Bohemia, and the Huguenots in France.

Priestley.

375. John xviii. 20. *I spake openly to the world.* It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public cryer, as follows: "Whoever may know any thing

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concerning his innocence, let him come forward, and declare concerning him." Now it is plain from the history of the Four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; (though, according to the account of the Mishna, it must have been in practice at that time) no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high priest, when asked by him of his disciples, and of his doctrine: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret I have said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold they know what I said." John xviii. 20, 21. This therefore was one remarkable instance of hardship and injustice, among others, predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment seat of Festus, seems to complain of the same unjust treatment, that no one was called, or would appear, to his character. See Acts xxvi. 4, 5.

Note on Lowth's Isaiah.

378. Matt. xxvi. 65. *The high priest rent his clothes.* They who judge a blasphemer, first bid the witness to speak out plainly what he has heard; and when he speaks it, the judges, standing upon their feet, rend their garments, and do not sew them up again.—*Lightfoot.*

379. Mark xiv. 65. *And to cover his face.* Criminals, immediately after sentence of condemnation, had their faces covered or hooded, as if unworthy to enjoy the benefit of the light any longer. In cases of treason, the Roman law (according to which our Saviour was executed) ran thus: "If the sentence is confirmed, let the criminal's hands be bound, let him be veiled or hoodwinked, and hanged on a cursed tree, after having been scourged," &c.—*Livy.* The custom of veiling condemned criminals was observed likewise among Eastern nations. Esther vii. 8. As the word went out of the king's mouth, they covered Haman's face.—*Willan.*

380. John xviii. 28. *Went not into the judgment hall, lest they should be defiled, but that they might eat the passover.* It appears from Maimonides, that a legal pollution was contracted, even by presence, among the Gentiles, especially on occasions of purity, at the Passover. Hence Acts x. 28. xi. 3.

Hammond.

John xviii. 32. *Saying of Jesus might be fulfilled.* On several occasions our Lord, speaking of his death, had al-

luded to this particular manner of it, viz. Crucifixion, which was a punishment peculiar to the Romans. Thus he says (John xii. 32.) "If I be lifted up from the earth." (John iii. 14.) "As Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up."—*Priestley.*

387. Matt. xxvii. 26. *When he had scourged Jesus.* It was customary among the Romans to scourge those who were sentenced to crucifixion.—*Newcome.*

388. Matt. xxvii. 28. *Put on him a scarlet robe.* Mark and John say the colour was purple. Instances occur among the ancient writers, where these two colours are confounded. Horace, in his second book of satires, has a striking example of it. See Sat. 6, line 102—106. It is also a probable circumstance, that the colour might be of that intermediate shade between purple and scarlet, as to render it difficult for a superficial observer to discriminate with precision.

Matt. xxvii. 30. *And they spit upon him.* This was an instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a lasting disgrace, Deut. xxv. 9. Among the Medes and Persians it was highly offensive to spit in any one's presence. "They abhor me; they flee far from me; they forbear not to spit in my face." Job xxx. 10. And Jehovah said unto Moses, "If her father had but spit in her face, should she not be ashamed seven days?" Numb. xii. 14. On which place Sir John Chardin remarks, "That spitting before, or spitting on the ground, in speaking of any one's actions, is through the East an expression of extreme detestation."—*Harmer.*

And according to Neibuhr, the Arabs entertained the same notions. It so evidently appears that in these countries it has ever been an expression of the utmost detestation, that the learned doubt whether in the passages above mentioned, any thing more is meant than spitting (not in the face, which perhaps the words do not necessarily imply, but only) in the presence of the person affronted. If spitting in a person's presence was such an indignity, how much more spitting upon him? See Luke xviii. 32. Mark x. 34.—*Note from Lowth's Isaiah.*

390. Matt. xxvii. 24. *Took water and washed his hands.* It was the custom among the ancients, when they had shed blood, to wash their hands in water, in order to purify themselves. *Whitby.*

392. Matt. xxvii. 6. *Because it is the price of blood.* The Jews and the first Christians esteemed it not lawful for executioners to make any offerings or alms; so by analogy, money by which a life was bought was not to be put into the treasury. *Hammond.*

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Acts 18. *Now this man purchased a field.* The word in Greek (εκτησατο) signifies, *was the occasion of purchasing.* It is very frequent in sacred as well as other writings, to represent a man as doing that, which he is only the cause or occasion of another's doing. See Acts ii. 23. John xix. 1. Matt. xxvii. 59—60.

393. Matt. xxvii. 32. *And as they came out, &c.* Grotius observes, that in the time of Moses capital punishment was inflicted out of the camp. Numb. xv. 35. And that the Romans also executed offenders out of their encampments and out of their cities. See Hebrews xiii. 11, 12, 13.

John xix. 17. *And he bearing his cross.* Those who suffered crucifixion among the Romans bare their own cross (i. e. the transverse piece of wood to which the arms were afterwards fastened) to the place of execution; an act which was considered as part of the infamy.—*Grotius.*

394. Luke xxiii. 31. *If they do these things in a green tree, what will be done in the dry?* In many passages of the Old Testament, a green or flourishing tree is used as an emblem of prosperity, peace and plenty; a dry withered tree denotes the contrary state. The proper sense of this expression therefore is as follows: "If such outrages be committed, if innocent people be put to death, in a time of general tranquility, what must be expected in those times of war and desolation, which are approaching? Compare Ezek. xvii. and xix. and xx. 47. Hosea x. 1, 8. xi. 6. and Eccl. vi. 3. Psalms i. 3. lxxx. 10, &c. Job xxix. 19. xviii. 16. and viii. 16.—*Willan.*

395. Matt. xxvii. 34. *They gave him vinegar to drink, mingled with gall.* Mark says, wine mingled with myrrh. Several commentators have given elucidations, and reconciled these varying accounts. Their mode of reconciliation is ingenious, yet depending in such a particular manner on the critical nicety of the languages, as may in this place be more properly avoided. Should the biblical reader wish for information, Marsh's Translation of Michaelis' Introduction to the New Testament, vol. 3, page 159; Grottii Annotationes in Libros Evangel. in loc.; Newcome's notes in the folio edition of his Greek Harmony, page 52; and Beausobre and Lenfant's version of St. Matthew, note on Matt. xxvii. 34. furnish interesting information on the subject.

396. Matt. xxviii. 37, and parallel verses. No two Evangelists, you observe, agree in reciting exactly in the same words the written inscription, which was put over Christ when he was crucified. I admit that there is an unessential verbal difference; and are you certain that there was not a verbal difference in the inscriptions themselves? One was written in Hebrew, another in Greek, another in Latin; and though

they had all the same meaning, yet it is probable, that if two men had translated the Hebrew and the Latin into Greek, there would have been a verbal difference in their translations.—*Watson.*

The same verbal exactness is not necessary in historians, whose aim is religious instruction, as in recorders of public inscriptions. It is enough that the Evangelists agree as to the main article, "The King of the Jews," referred to John xix. 21. That their manner is to regard the sense rather than the words, appears from many places. See Acts x. 4, and 31, and many parallel verses in this Harmony.

Newcome.

399. Matt. xxvii. 44. Mark xv. 32. What is true only of one of the malefactors, related by Luke, is attributed to both in in the concise relations of Matthew and Mark, the plural being often used in the gospels for the singular. This the Evangelists themselves shew, in some instances. Compare page 179. Matt. xv. 15. and Mark vii. 17. Page 147, Mark v. 31, Luke viii. 45. Page 164, Matt xiv. 17. Mark vi. 38. Luke ix. 13. John vi. 8, 9. In the following places the plural is used, and the sense shews that one is spoken of. John xi. 8. Luke xx. 21, 39. xxiv. 5. Matt. xv. 1, 12. The Evangelists therefore, when from attention to brevity they avoid particularising, often attribute to many what is said or done by single persons; nor does any striking peculiarity in the case omitted lead them to deviate from their manner; for instance, the case of Judas. See Matt. xxvi. 8. and the parallel places.—*Newcome.*

400. Matt. xxvii. 45. *The sixth hour.* There are two sorts of days; the natural one, which is the space of twenty-four hours from one sun-set to another; and the other, called artificial or civil, consisting of twelve hours, from the rising to the setting of the sun. The civil day, that is, the sun's stay above the horizon, was by the Jews divided into four parts, each of which consisted of three hours, that were longer or shorter according to the different seasons of the year. The first was from six o'clock in the morning till nine. And therefore they called the third hour what we call nine o'clock, because three hours were past from sun rising to that time. The second part of the day lasted from nine of the clock till noon. The third from noon to three. This they called the ninth hour of the day, because it actually was the ninth from the morning. The fourth was from three o'clock till six in the evening. They gave the name of hour to each of these four parts, as well as to the hours properly so called.

Beausobre and Lenfant.

Matt. xxvii. 45. *There was darkness over all the land.* This darkness could not be a regular eclipse of the sun, by

the intervention of the new moon, as the passover was always held when the moon was at the full. From the quotations of ancient writers, adduced by Grotius, without specifying the extent of this darkness to any particular district, it evidently appears that it was universal, and could not have been restricted to the kingdom of Judea alone.

Matt. xxvii. 46. Eli is Hebrew for *my God.* Mark xv. 34. Eloi is the Syriac for it.—*Newcome.*

400. Matt. xxvii. 46. *My God, my God, why hast thou forsaken me?* Our Saviour, by citing the beginning of the 22d Psalm, seems to have intended to refer the Jews to the Psalm itself, in which *their* present conduct and *his* circumstances are minutely described with a most amazing exactness. The Jewish mode of quoting scripture was by reciting only a few words at the beginning of a paragraph.

Harwood.

401. John xix. 29. *Vessel full of vinegar.* The soldiers and lower class of people among the Jews made use of vinegar when mixed with water for a common drink. The Jews of better rank, however, looked on an offer of vinegar to drink as the greatest affront and outrage, as will appear from a remarkable passage in Psalm lxix. 21, 22. "Reproach hath broken my heart, and I am full of heaviness; I looked for some to pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."—*Willan.* This passage is also highly prophetical.

Matt. xxvii. 48. Mark xv. 36. *Put it on a reed.* John xix. 29. *Put it upon hyssop* The Greek word καλαμος, properly signifies a reed; but it is also used to denote the stem and branches of such trees and plants as produce any kind of wood. The καλαμος here spoken of, was a stick of hyssop, of which there is one kind in Judea that shoots forth boughs or stalks strong enough for the use it is put to here.

Beausobre and Lenfant.

402. Matt. xxvii. 51. *The veil of the temple.* The veil of the temple was a curtain, which separated the sanctuary from the holy of holies, within which the high-priest only was allowed to enter. Exod. xxvi. 31. Numb. xviii. 7. and that but once a year, on the great day of expiation or atonement. Exod. xxx. 10.

406. John xix. 39. *Brought a mixture of myrrh and aloes, about an hundred pound weight.* It appears from Josephus, that great quantities of spices were used by the Jews for embalming a dead body, when they intended to shew marks of respect to the deceased. Eighty pounds of spices were used at the funeral of Gamaliel the elder.—*Pearce.*

Josephus likewise says, that in the funeral procession of king Herod were five hundred spice bearers. See likewise 2 Chron. xvi. 14.

410. Matt xxviii. 1. and parallel verses. The slight variation of the Evangelists in regard to the time of the women's coming to the sepulchre requires a little explanation. To enter minutely into it embraces an extent of critical inquiry, which would be unsatisfactory to the generality of readers. It may be sufficient to say, that similar phrases in the Greek language with similar application occur in Herodotus, Lib. 3. c. 85, 86, 87, 88. Should this information be thought deficient, clear and satisfactory solutions may be seen in Chandler's Witnesses of the Resurrection of Christ re-examined, page 65. In West's Observations on the Resurrection, section 5th. Newcome's folio Harmony, Notes, page 54. In Kidder's Demonstration of the Messias, 8vo. vol. 3, page 113.

John xx. 1. John mentions Mary Magdalene alone as coming to the sepulchre, the other Evangelists comprehend others. Thus Newcome explains it. St. John mentions Mary Magdalene alone, because he meant to state at large her conduct in this transaction, and Jesus's appearance to her. St. Mark refers you to this appearance, ch. xvi. 9. and stating it fully was a very proper topic in St. John's supplemental history. But St John's silence about those who accompanied Mary Magdalene to the sepulchre does not exclude them. Thus, Luke xxiv. 12. Peter only is mentioned, and yet John accompanied him. John xx. 3. In like manner the mention of Mary Magdalene and of the other Mary, by St. Matthew, ch. xxviii. 1. and of these two, together with Salome, by St. Mark, ch. xvi 1. is perfectly consistent with Luke, ch. xxiv. 1, 10. However, St. John intimates that Mary Magdalene had attendants. For her words to Peter and John were, "They have taken away the Lord out of the sepulchre, and *we* know not where they have laid him, ch. xx. 2."

Newcome.

411. Mark xvi. 5. *A young man sitting on the right side.* Luke xxiv. 4. *Two men stood by them.* Benson's mode of accounting for this is very suitable to the manner of the evangelists. "St. Matthew and St. Mark take notice only of the angel who spake to the women. St. Luke says, that there was another in company with him, which the former Evangelists do not contradict. These angels are called men by St. Luke, and one of them is called a young man by St. Mark, from the shape which they assumed. Compare Luke xxiv. 23. Acts i. 10. See also Judges xiii. 16. Gen. xix. 1, &c.

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Though in the established version, Luke xxiv. 4. is rendered "two men stood by them," the original word ἐπέστησαν does not necessarily import a posture, but may be rendered "appeared to them," or "suddenly appeared to them." The same verb having this similar application in Luke ii. 9. Acts xxiii. 11. and is attributed to it by H. Stephens.

Newcome, &c.

412. In Luke xxiv. 5. the verb "they said" occurs plurally, in the other Evangelists singularly. This circumstance is already explained by note on page 399, where a similar passage is noticed.

422. The disciples, who collectively had been frequently denominated the Twelve, after the death of Judas, had the appellation of the Eleven. This is applied by Luke xxiv. 33. and Mark xvi. 14. as their general title, though at that time ten only were present, Thomas (see John xx. 24.) not being with them. Paul, in the 1st Cor. xv. 5, and John xx. 24. speaks of them under the former appellation of the Twelve, though, Judas being dead and Thomas then absent, ten only can be enumerated. This application of the two numbers may appear contradictory, yet as it was not unfrequent, but even general, among writers prior to and about that age, to adopt the same modes of expression (as the following extract obviously shews) no contradiction can be eventually attached to the sacred writers.

"Grotius hath observed that Xenophon calls the governors of Athens by the name of the thirty, when Theramenes, one of them, was dead; and that in the book of Judges, the seventy sons of Gideon are said to be slain, whilst Jotham, one of them, was alive. I add, that Livy calls by the name of Decemviri, or, The ten men, only five of them, who had the joint command of the Roman army in Tusculum (lib. 3. c. 43.) and a little after (lib. 3. c. 51.) he gives the same name to three of them, who had the joint command of the army against the Sabines; and even (c. 49. line 20.) to those two of them, who were left at Rome to take care of the city."

Chandler.

427. John xxi. 7. *For he was naked.* This phrase does not denote absolute nakedness, but is often applied to those who are without an upper garment. Nudus (a Latin word of the same signification) is used in the same manner. So Virgil (Georg. i. 299.) gives this order to the husbandman.—Nudus ara, sere nudus.—*Harwood.*

429. John xxi. 21. *If I will that he tarry till I come.* History informs us that St. John lived long after the destruction of Jerusalem (to which the words, "till I come," refer. See Matt. xxiv. 3—44. xvi. 28, &c.) and Christ had given the intimation that John should see that event, for he once said

to his disciples, " there be some standing here who shall not taste of death, till they see the son of man coming in his kingdom ;" Luke ix. 27. And afterwards, when Peter was desirous to know what should befall John, Christ replied, " If I will that he tarry till I come, what is that to thee ?"

Jortin.

John survived to the reign of Trajan : he died an hundred years after the birth of our Lord, consequently thirty years after the " coming of Christ," (the destruction of Jerusalem taking place A. D. 70.)—*Irenæus.*

In detailing the events subsequent to the crucifixion, the reader may readily observe that much matter is recorded in a small compass, and that though each Evangelist has given his particular and connnected narration, much new matter is introduced in one, unnoticed in the others. To frame a general narrative by a combination of the whole, and to dispose the various circumstances in the order they are supposed to have occurred, have been objects of difficulty to harmonists. On these accounts the following concise summary of the events, in the order they may rationally be supposed to have happened, is introduced, as arranged by *Benson*, and afterwards adopted by *Newcome.*

On the morning of the first day of the week Jesus rises from the dead ; a great earthquake happens about the time of his resurrection ; and an angel appears, who rolls away the stone that closed the mouth of the sepulchre, sits upon it, and strikes the keepers with great fear ; thus causing them to remove to such a distance, as to remain unnoticed by the women, and others hereafter. (Matt. xxviii. 2—4.) After his resurrection, many bodies of the saints arise from their graves, and are seen by many in Jerusalem. (Matt. xxvii. 52, 53.) Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women (Mark xvi. 1. Luke xxiv. 1. John xx. 1.) go very early to the sepulchre, intending to embalm the body of Jesus (having bought spices the preceding evening for that purpose.) In their way they consult about removing the stone from the door of the sepulchre. Perceiving it already taken away, they enter into the sepulchre, yet find not the body of the Lord Jesus. (Mark xvi. 3—5. Luke xxiv. 2, 3. John xx. 1.) Mary Magdalene, hastily returning to Jerusalem, relates to Peter and John that they had taken the Lord out of the sepulchre. (John. xx. 2.) The other women remaining in the sepulchre, two angels appear unto them, and one of them requests the women to inform the disciples, and Peter in particular, that Jesus was risen, &c. Matt. xxviii. 5—7. Mark xvi. 4—7. Luke xxiv. 4—8.) The women return from the sepulchre, relate these things to the apostles, and are discredited. (Matt. xxviii.

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8. Mark xvi. 8. Luke xxiv. 8—11. Peter and John having heard Mary Magdalene's report of his having been taken away, and the women's of his having risen, run to the sepulchre, and find the body removed according to their information, and wondering at what was come to pass, return home. (Luke xxiv. 12. John xx. 3—10.) The resurrection having been stated to the disciples at Jerusalem, at this period. (Luke xxiv. 22—24.) Cleophas and his companion leave their brethren, to go to Emmaus. Mary Magdalene goes again to the sepulchre, tarries there after the apostles (John xx. 11.) and converses with the two angels, who had before appeared to the women. Turning herself back, she perceives Jesus, who gradually makes himself known unto her; she consequently hastens to the city, and announces this his first appearance to the disciples, but they believe not. (Mark xvi. 9—11. John xx. 11—18.) The other women, having told the disciples of his resurrection, continue in the city, whilst Peter and John visit, and Mary Magdalene revisits, the sepulchre: they then go back again, and upon finding it deserted, return towards Jerusalem. On their way Jesus meets, and requests them to direct his disciples to depart into Galilee. (Matt. xxviii. 9—10.) This is his second appearance. The guards about this time leave the neighbourhood of the sepulchre, and inform the Jewish rulers of what had occurred within their knowledge. Matt. xxviii. 11—15.) According to Paul (1 Corinth. xv. 5.) the third appearance is to Cephas; and the fourth, to the two who some time prior to this left their brethren, to proceed to Emmaus; who, immediately returning to Jerusalem, relate it to the other disciples, and are not credited. (Mark xvi. 12, 13. Luke xxiv. 13—36.) The last time of his being seen on the day of his resurrection being the fifth, was by the apostles, as they sat at meat, in the absence of Thomas (Paul 1 Corinth. xv. 5. Mark. xvi. 14—18. Luke xxiv. 36—49. John xx. 19—23.) This concludes the great and glorious transactions of the important day on which Jesus rose from the dead. About the eighth day after his resurrection, he again the sixth time appears to the disciples, when Thomas was present. (John xx. 24—29.) His seventh appearance occurs between the eighth and the fortieth day, at the sea of Tiberias, to his disciples, (Matt. xxviii. 16. John xxi. 1—24.) and his eighth, to them upon the mountain in Galilee. (Matt. xxviii. 16—20.) Paul (1 Corinth. xv. 6.) relates his having been seen of above five hundred brethren at once, many of whom, at the time of his writing this epistle, are living witnesses to this, the ninth appearance. His tenth is to James, and his final appearance, being the eleventh, is to the apostles, on the

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ascension. (1 Corinth. xv. 7. Acts i. 3—12. Mark xvi. 19, 20. Luke xxiv. 50—53.)

434. John xxi. 25. *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.* The construction of this verse in our present translation is fully justified, in adducing from the Old Testament expressions of equal latitude, (See Exod. iii. 8. Judges vii. 12. 1 Kings x. 27, &c.) and which are not unusual in the magnificent luxuriance of an oriental style, though rarely occurring in the simple artless narrations of the apostles.

This text may, nevertheless, be considered in a sense somewhat different. The same Evangelist (John) frequently uses the word world, in a general sense, to denote its inhabitants, ch. viii. 26. and in other places, as ch. xv. 18, expressive of wicked and unbelieving men. The Greek word (χωρεω) here translated contain, is not only used in that sense, but when applied to the mind, denotes the reception and understanding of any thing, and in Matt. xix. 11—12, and Philem 15, is rendered by this construction. By adopting these observations, the text reads to this purport, "I am persuaded the world itself would not receive the books that should be written." (Doddridge's translation.) Whitby, Chandler, Harwood, with many others, have supported this construction, under the idea of greater propriety of application. In addition to whose opinion, it may be observed, that in this day, under the more extended diffusion of evangelical truth, the same disposition of undervaluing, and, in no small degree, rejecting these sacred records, seems lamentably prevalent, and bears strong testimony to the justness of John's assertion.

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